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Freedom in Creation: Global Village Education Program

Daniel Maxwell

World Learning SIT Graduate Institute

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PIM 69

A Course Linked Capstone Paper submitted in partial fulfillment of the requirements for a Master of Arts in International Education at the School for International Training in Brattleboro, Vermont, USA.

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## Table of Contents

<b>ABSTRACT.....</b>	<b>5</b>
<b>FREEDOM IN CREATION: GLOBAL VILLAGE EDUCATION PROGRAM.....</b>	<b>6</b>
<b>CONTEXT.....</b>	<b>8</b>
<b>PROGRAM RATIONALE .....</b>	<b>11</b>
<b>NEEDS ASSESSMENT.....</b>	<b>13</b>
<b>PROGRAM DESCRIPTION.....</b>	<b>17</b>
<b>THEORETICAL FOUNDATIONS .....</b>	<b>20</b>
SOCIAL IDENTITY DEVELOPMENT THEORY .....	27
EXPERIENTIAL LEARNING .....	29
<b>PROGRAM GOALS AND OBJECTIVES .....</b>	<b>31</b>
<b>PARTICIPANT GOALS AND OBJECTIVES.....</b>	<b>31</b>
GOALS.....	31
OBJECTIVES.....	32
<b>PROGRAM OVERVIEW.....</b>	<b>33</b>
GVE CURRICULUM .....	33
Curriculum Context .....	33
Curriculum Overview. ....	35
Part I: Kampala-Arrival Orientation June 22-25. ....	35
Part II: Collaborative Service Projects/ Homestay/Cross-Cultural Encounters, June 27- July 20.....	35
Part III: Queen Elizabeth National Park-Re-Entry Workshop, July 21-24.....	36
Arrival Orientation. ....	36
Who they are. ....	36
Where they are. ....	37
What they will be doing there. ....	37
Dialogue & Reflection.....	37
Service-Learning Context.....	39
FIC Art Program.....	40
FIC Water Project.....	41
FIC Center for Sustainability.....	42
Homestay.....	42
Cross-Cultural Encounters.....	43
Reentry Workshop.....	43
STAFFING PLAN.....	44
MARKETING .....	45

ADMISSIONS .....	46
LOGISTICS .....	47
Pre-departure. ....	47
In-country. ....	48
Transportation. ....	48
Housing. ....	48
Banking. ....	49
Communication. ....	49
HEALTH & SAFETY PLAN .....	49
CRISIS MANAGEMENT PLAN.....	51
GVE PROGRAM BUDGET.....	52
BUDGET NOTES .....	53
Fixed Cost. ....	53
Variable Cost. ....	54
MONITORING AND EVALUATION PLAN.....	55
<b>CONCLUSIONS/IMPLICATIONS.....</b>	<b>57</b>
<b>REFERENCES.....</b>	<b>59</b>
<b>APPENDICES .....</b>	<b>64</b>
APPENDIX A: FREEDOM IN CREATION SUSTAINABILITY MODEL .....	64
APPENDIX B: KOLB’S EXPERIENTIAL LEARNING CYCLE .....	65
APPENDIX C: SUGGESTED READINGS & DOCUMENTARIES .....	66
APPENDIX D: PROGRAM CALENDAR .....	67
APPENDIX E: ORIENTATION ICE BREAKERS AND TEAMBUILDERS .....	68
APPENDIX F: DIALOGUE DESCRIPTION .....	73
APPENDIX G: REENTRY WORKSHOP .....	76
APPENDIX H: GVE PROGRAM FACILITATOR JOB DESCRIPTION .....	81
APPENDIX I: GVE APPLICATION MATERIALS .....	82
APPENDIX J: HEALTH & SAFETY .....	86
APPENDIX K: CRISIS MANAGEMENT CHART .....	87
APPENDIX L: PROGRAM EVALUATIONS: KNOWLEDGE, SKILLS, ATTITUDES LIKERT SCALE .....	89

### **Abstract**

This capstone paper introduces the Freedom in Creation: Global Village Education Program, an international education program with a focus in service-learning for undergraduate students designed for the organization, Freedom in Creation (FIC). Global Village Education (GVE) will pilot the five-week intensive program in various locations throughout Uganda. As a short-term, service-learning program focusing on experiential education, social identity development, critical thinking, and reciprocity; the goal is to instill conceptual clarity and intellectual growth by introducing participants to new knowledge, concepts and experiences through cross-cultural interaction. The main purpose of the program seeks to build intercultural communication skills as well as connect and bridge communities and cultures together within the “global village”. Through community-assessed collaborative projects that raise awareness on important global issues, the GVE program strives to develop trust, mutual understanding and critical thinking skills amongst both participants and community members. The GVE program will be balanced between both structured and unstructured programming, including art collaborations, lectures, site visits, a homestay, dialogue, self-reflection and cultural programming that seeks to promote holistic global solidarity. Participants will engage with local community leaders and artists on best practices in community development, art therapy, clean water infrastructure, sustainable farming, and peace building through the use of art all within the context of Uganda. The GVE program also seeks to educate and prepare participants to recognize the social, environmental and economic impacts of increasing globalization at both the micro and macro levels. Finally, the GVE program aims to increase support and advocacy for FIC, which is already a trusted and established non-profit organization dedicated to positive social change in Northern Uganda.

### **Freedom in Creation: Global Village Education Program**

There is no doubt that today's world has become more interconnected through the process of globalization. Through complex relationships among both people and nations, the international community, or "global village," has formed an interdependence that connects its global citizens together for better or worse. Although we may not be aware of it, our personal actions often have a direct impact on the lives of others around the world through these connections brought on by globalization. While our growing interdependence is undeniable, it is also clear that inequality within the global community is unbalanced and irrefutably unjust. How might we create a world in which all people have equal access and opportunities? Who benefits and profits from globalization and at what cost to others? Perhaps more importantly, how can we use education as a tool to work together and learn from one another? How might this counteract some of the negative effects of globalization?

Globalization has many unclear and ambiguous definitions and it means different things to different people. Advocates of globalization argue that free market trade and foreign investments allow poor or developing countries and their citizens to establish economic security to raise their standards of living. On the other hand, critics of globalization claim that implementing policies that allow for an uncontrolled international free market has benefited multinational corporations in the western world at the expense of local businesses, local cultures, and working class people (Globalization101, 2011). Two widely divergent perspectives are illustrated by Scholte (1993, p.14) who states, "some see [globalization] as being associated with progress, prosperity and peace, while others view it as being directly associated with deprivation, disaster and doom." Regardless of the varying opinions of globalization, it cannot be denied that the disparity between the world's wealthiest and poorest citizens continues to increase. The

basic human needs of millions of people are not being met on a daily basis. More than 80 percent of the world's population lives on less than \$10 a day while nearly 30,000 children around the world die each day from preventable and treatable illnesses. The poorest 40 percent of the world's population accounts for five percent of global income while the richest 20 percent accounts for three-quarters of world income (Global Issues, 2011). In order to fully understand what is happening in one part of the world, one must critically examine how it is related to everything else that is taking place elsewhere.

Identifying the need to critically explore the impacts of globalization, this paper presents the proposed Global Village Education (GVE) Program, an intensive five-week collaborative service-learning design developed for the non-profit organization, Freedom in Creation (FIC). The GVE program will take place in various locations throughout Uganda but most specifically in the village of Koro Abili, in Northern Uganda. This program aims to increase participants' critical awareness and knowledge of Uganda's history, culture and socioeconomic conditions from the macro to micro levels. The GVE program also seeks to educate participants on the larger, more interconnected global issues that link the United States and Uganda together. Through this in-depth analysis, the goal is to better understand the complex ramifications of globalization and possible alternatives to a more sustainable and just world. With a heavy focus in service learning, participants of the GVE program will increase self-awareness as they build their intercultural communication skills through mutually beneficial collaborative projects that identify community needs and seek to promote genuine reciprocity. Additionally, participants will engage in lectures, group dialogue and self-reflection in order to maximize learning opportunities and personal growth.



Through these experiences, participants will become more aware of and sensitive to both local and global conditions and their potential impact on people around the world. True transformation can only begin to take place when students are able to identify these issues and problems as being interconnected, as opposed to isolated or compartmentalized incidents and events. Global education seeks to help students “employ a systems approach to thinking about cause and effect in an international arena, and to encourage learning and teaching about the history and culture of all people” (Riel, 1993, p. 221). The GVE program’s foundation is heavily based on Paulo Freire’s (1993) theory of critical pedagogy and problem-posing education. Through critical thought and collaborative learning, the GVE program has the potential to bridge diverse communities together. The GVE program seeks to inspire individuals to not only see the exquisite intricacy of the world but to see it through the eyes and minds of people whose global perspective and narrative are very different from their own. This approach seeks to foster a sense of global history, an appreciation of common human aspirations in a diverse world, and the will and ability to take on the serious problems and issues facing all global citizens of our planet (Riel, 1993). As a result, the GVE program promotes reciprocity and global solidarity as people from different countries and cultures join together to make positive changes in the world.

### **Context**

As with all countries in Africa, Uganda has been marred by the abhorrent history of European colonization. Since its independence from the British in 1962, Uganda has been in a continuous state of instability and conflict. Northern Uganda has been home to “Africa’s longest war” which has spanned over 23 years. As a result, millions of people have been displaced from their homes and have been forced to move to overcrowded internally displaced persons (IDP) camps. While the conflict in Uganda is complex, the root causes can be identified as a lack of

national identity, a culture of violence, insecurity, and regional and ethnic discrimination.

Compounded by these roots are Uganda's current conflicts: land and natural resource scarcity, politics and governance, militarization, and identity and social-based conflicts (Caughlin, 2009).

Within these root causes also came the rise of the Lord's Resistance Army, or LRA. As stated by Diallo (2009), "The Lord's Resistance Army, was created in 1987 with the aim of overthrowing the Ugandan government of President Yoweri Kaguta Museveni and establishing a theocratic state based on the Ten Commandments and local Acholi tradition. It is a rebel force...and is headed by self appointed messianic leader and indicted war criminal, Joseph Kony." Over the course of nearly three decades, the LRA has inflicted unimaginable atrocities against the people of Northern Uganda. The LRA has maintained its power through the abduction, kidnapping, rape, and torture of civilians, specifically targeting children. During the height of the war, approximately 70,000 children were abducted by the LRA and forced to participate as soldiers, sex slaves, and laborers (Global Security, 2011a). Over the last decade, war has moved out of Northern Uganda into neighboring countries including Sudan and the Republic of Congo. It is estimated that more than 500,000 people in Northern Uganda have been displaced as a direct result of the fighting between Uganda's government and the LRA (Global Security, 2011b). While the violence has decreased, these unimaginable events have forever changed the lives of everyone involved. Over the past several years, people have finally been able to return to their homes and communities after more than a decade away.

In response to this conflict, people in Uganda as well as others around the world are working together to create long-term healing. Freedom in Creation's mission is to provide opportunities for war-affected children in Northern Uganda to express themselves through art as therapy and to provide art as education: "By providing therapeutic art classes for at-risk children

and exhibiting their artwork internationally, FIC raises funds to provide participating communities with water and educational infrastructure. Having taken part in the process, the children are credited with bringing the water and infrastructure projects to their community” (Freedom in Creation, 2010a, para. 1). The use of art as a tool for education is a means with which to connect the creative potential of each person and to foster this energy in a way that stimulates thoughts and ideas to transcend the discipline of art itself. FIC upholds art as an important response to conflict: “In cases of historic conflict, art-making is especially important as it is therapeutic and affirms individuals in their relative autonomy and ability to begin to articulate pain, relationships, and reality” (Freedom in Creation, 2010b, para. 2).

Since its inception in 2007, FIC has grown to become an important pillar in the community of Koro Abili. FIC’s underlying themes focus on reciprocal education, community development, sustainability, social justice, conflict resolution, and peace building. Based on the basic human needs of the surrounding communities, FIC projects have grown beyond the realm of art education into clean water projects and best practices toward sustainable farming. As a result, FIC is committed to establishing programs that identify the vital importance of food and water security. The goal of these programs and projects is to enable communities to determine their own needs as well as empower them to develop creative sustainable solutions. FIC has also begun to establish international partnerships and relationships with schools and organizations throughout the United States, Canada, Spain, Ghana, South Africa, and Japan. These partnerships are designed to increase critical awareness on the global issue of water and food insecurity as well as connect the international community to the historic conflict in Northern Uganda. Through the use of international education, “FIC engages academic communities with lectures on topics such as global citizenship, water, health, art as therapy, peace building, and

community-based approaches to empowerment” (Freedom in Creation, 2010c, para.3). FIC continually works toward connecting communities together and building global solidarity. FIC facilitates national and international art exchanges between children and adults in the international community to encourage a sense of “commonalities before differences,” peace building, and the way in which the world is connected as a global village (Freedom in Creation, 2010d, para. 4).

### **Program Rationale**

The idea for this program design was developed while working as the Assistant Field Office Coordinator for the Institute for Shipboard Education’s flagship program Semester at Sea (SAS). SAS is a semester-long, comparative education study abroad program on board the MV Explorer ship. SAS’s mission is to “educate individuals with the global understanding necessary to address the challenges of our interdependent world” (Semester at Sea, 2011a, para. 1). The ship serves as a floating campus. Students attend classes and seminars and engage in ongoing dialogue relative to their studies and intercultural experiences. Over the course of 110 days, the ship circumnavigated the globe, visiting 13 countries on five continents along the way. While in port, students participated in selected field programs to connect authentic practice to the theory learned in the classroom.

Through many of these field programs, I noticed that a substantial, missing piece became clear. Students were participating in service-based projects without making connections to larger global problems. Reflection was not reinforced as an important component to these field programs, and as a result, valuable learning opportunities were lost. Students and professors often did not engage with each other about ideas of privilege, social identity and oppressor-oppressed power dynamics. Furthermore, there was a lack of dialogue which led to a distinct

disconnect between students and the community members participating in these projects. With this lack of mutual understanding came confusion as to who the projects truly served. Through these and other previous experiences working with service-learning programs, I have concluded through my observations that many international service-learning programs do not focus enough on dialogue and reflection. They also often fail to answer the important questions such as, “service for what, by whom, and for whom?” Additionally, programs typically lack a critical analysis of globalization and the ensuing structural and systemic problems it causes. Many programs also fail to engage communities in ways that promote reciprocity and therefore run the risk of continuing to perpetuate paternalism, ethnocentrism and unequal power dynamics.

Along with these challenging personal encounters with service projects with SAS came valuable discussions with individuals dedicated to positive social change. These encounters served as a source of great inspiration. Many are educators, while others run non-governmental organizations (NGO) and non-profits in all different parts of the world. Andrew Briggs, FIC founder and president, and Lee Gross, FIC board member, were traveling guest lecturers for SAS with whom I developed a close relationship while on the voyage. During this time, we engaged in many fruitful conversations about the history of Uganda as well as the work of Freedom in Creation and their use of art to help build sustainable, community initiated projects (See Appendix A for FIC Sustainability model). We also shared our ideas regarding service-learning projects with personal examples of what we deemed to be mutually beneficial projects that promote genuine reciprocity. Our discussions on these theoretical foundations were put to practice with the opportunity to work on an FIC collaborative art project in Cape Town, South Africa. The result of this open dialogue and personal experience working alongside Mr. Briggs and Mr. Gross further connected me to the overall mission of FIC. The final outcome of these

interactions produced the idea to create a collaborative learning program for FIC rooted in critical thinking and reciprocity, which also builds on FIC's mission, values, and existing work. The hope is that this program proposal will serve as a starting point for FIC to be implemented with future consideration.

### **Needs Assessment**

The need for international service-learning programs to be based on principles of mutuality and equality has only recently been identified in US-based programming. In particular, international service-learning programs have often placed importance and value solely on the student learner. Without substantial consideration as to how the program both impacts and benefits local communities, international service-learning programs have the potential to perpetuate the United States' role as a real or perceived global hegemony (Gillespie, 2002). International service-learning programs must be rooted in the ideology of genuine reciprocity and mutual understanding to create a transformational experience for everyone involved. This needs assessment explores the need for these values within the confines of international service-learning programs. It also seeks to identify opportunities that exist for the development of new and innovative service-learning programs within the field of international education.

A needs assessment is crucial when identifying all stakeholders and their respective roles within a program. Determining these stakeholders in advance establishes a solid framework and foundation for any program. The needs assessment for Freedom in Creation: Global Village Education was initially conducted based on personal observation as well as conducted interviews with four Semester at Sea faculty members, four students, and two staff members. In addition, an interview was conducted with FIC president and founder, Andrew Briggs.

Discussing questions regarding international service-learning programs as well as working within the field of international education over the years has allowed me to gain valuable insight into many of the challenges within international service-learning programs. Additionally, many colleagues of mine who are professors, teachers, and program coordinators of cross cultural education programs have expressed their frustrations and discern for poorly designed service-learning programs. One frustration in particular is the general lack of an interconnected global context that programs often fail to develop. A professor made this point by saying, “many of the service-learning programs that I have seen have been very superficial, leaving students unclear as to what they were seeing, which is very counterproductive...[service-learning] needs to be able to teach a skill or help students get to a deeper level of the economic, sociological and political issues so that they are learning instead of simply observing” (S. Lawrence, personal communication, 2011). Service-learning programs are also typically unsuccessful in building a critical analysis of globalization and its potential impacts. Oftentimes projects focus on compartmentalized issues without drawing attention to the larger social, environmental and economic impacts that connect the program participants and the community. A student provided her insight by adding, “Yeah, we got to play with children at an orphanage and help run their feeding program, but we never learned the reasons as to why these children were really there in the first place” (R. Ryan, personal communication, 2011).

Additional frustrations offered included a lack of shared vision which has led to unrealistic expectations held by both participants and community members as well as unequal and unbalanced decision making and participation. When asked how to make international service-learning programs more balanced and mutually beneficial, one professor responded by saying,

Any experience that brings privileged North American students to a situation where they can see and have empathy to the situation of another, is a growth experience for them. However, I'm not sure that's enough? Without the academic support that they need to really understand, connect with, and reflect on what they are seeing and the reasons behind it, I think its very easy to become paternalistic and carry this idea of the white man's burden. So even though the intentions may be kind and generous, it's a perspective of asymmetric power and it's the lack of realization of that power that comes about in these situations. (E, McGee, personal communication, 2011)

A program coordinator for SAS followed this mindset by saying, "If what you create doesn't have long lasting value or doesn't consider what the community deems as important, you are running the risk of simply running poverty tourism instead of service learning-programs" (E. Smith, personal communication, 2011). FIC president and founder, Andrew Briggs, firmly believes in the philosophy that service-learning must be built on a solid foundation of reciprocity and mutual understanding; if these relationships are not there, service learning programs can be a legitimate liability:

The Global Village Education program must identify ways to build bridges, but ultimately must let communities speak for themselves in a way that would transcend a stereotypical depiction of pity...this appropriately challenges the understanding that these [people] are dreamers; they are creative and intelligent. They are also incredibly capable. When we easily buy into the notion that they are simply victims to be pitied...it can undermine that dignity and undermine those relationships of reciprocity and the great conversations from which people from all nations have so much to learn. (A. Briggs, personal communication, 2011)



Another reoccurring issue is the fact that many programs provide abstract and unattainable goals and objectives such as developing global citizenship skills and increasing global competence. Susan H. Gillespie, founding director of the Institute for International Liberal Education at Bard College in New York state and author of the article “The Practice of International Education in the Context of Globalization: A Critique” offers her insight:

We can start with the most widespread formulations of the goal of international education. Global competence has been promoted for some time by one of our leading international education organizations. This is admittedly an awkward formulation, which is generally understood to describe a kind of market basket of language skills and general knowledge. But even if it were possible to imagine more coherently the content of such a competence, there remains the problem of “competence,” which fails egregiously to address the moral, philosophical, and political issues that are at the heart of the matter today (Gillespie, 2002).

International service-learning projects must seek to identify the various effects of globalization. In doing so, programs should provide insight as to potential benefits but also recognize the inequalities and injustice that it brings. Furthermore, these same projects must engage participants in a way in which they begin to see their own privilege as a factor in the overall power dynamic between themselves and the local communities where they serve. This critical consciousness is a necessary step when building one’s awareness by seeking to understand one’s own identity. As a result, programs are more likely to exhibit design with the intention of creating a mutually beneficial and equitable program (Gillespie, 2002).

The needs of all possible stakeholders including program participants, FIC as an organization, professors and partnering institutions, local organizations, and the communities of

Gulu and Koro Abili have been aligned with the program. Empowering community members to take ownership in the GVE projects is critical to establishing growth and sustainability within the local communities. The theoretical foundation section of this paper further defines the needs of both the program participants and community members involved.

### **Program Description**

FIC Global Village Education (GVE) Program is an intensive five-week cross-cultural experience with its foundation based on critical thought and collaborative learning. FIC will partner with local community organizations and educational institutions in the implementation of its pilot program. GVE program participants will spend five weeks exploring and working in the beautiful, yet complex, country of Uganda. Over the course of the program, participants will develop a critical analysis of Uganda's history, culture, and socioeconomic conditions from the macro to micro level. Through this analysis, participants will learn the historical impacts that war and violence have had on the people of Uganda's basic human needs, specifically focusing on water insecurity and the global water crisis. As a result, the program will explore the significance of the lack of these resources on individual's self respect, social identity and human dignity. In addition, participants will learn about the impacts, both positive and negative, that globalization has had on Uganda. The GVE program design includes a four-day orientation in the capital city of Kampala, structured collaborative service-learning projects in the northern village of Koro Abili heavily focused on art, sustainable farming, and clean water infrastructure, lectures at the University of Gulu including site visits, a three-week homestay, and a three-day re-entry workshop at Jacana Safari lodge in Queens Elizabeth National Park. Throughout the program, opportunities for structured group dialogue and self-reflection will be provided to ensure rich discussion, mutual understanding and critical analysis.

An underlying theme of the GVE program is empowerment through education. The country of Uganda has been marred by decades of continuous conflict and unrest. During this time, the people of northern Uganda have relied heavily on foreign aid. Now that the violence has subsided, people are returning from IDP camps back into their communities for the first time in over a decade. As a result, whole communities have never learned to properly provide for themselves or their families. Access to basic social services, safe drinking water, health care and secondary education remains precarious. Food insecurity and poverty in return areas obstruct efforts to facilitate an easy and safe return. (UNHCR, 2011)

FIC has determined that this cycle of dependence can be broken if people are provided with the proper access to education. Through various forms of education, people can learn about water sanitation, food and water security, and best practices for sustainable farming. Furthermore, education focusing on the arts can serve as a tool for therapy as well as act as a creative outlet in social entrepreneurship. Some of art therapy's main objectives are to improve one's self-esteem, self-confidence, and self-advocacy; developing frustration tolerance, creative thinking, and healthy risk taking; communicating personal stories; reconnecting to cultural heritage; and validating important life experiences (Albert, 2003). Through this process, space for self-expression and creativity can take place, which has proven therapeutic benefits and has the potential to promote peace and reconciliation. The GVE program seeks to empower participants to learn from these issues while working together with individuals and communities in Uganda to create positive change.

Uganda provides the ideal location for FIC's GVE Program. FIC is an established and trusted organization working within the community of Koro Abili. Since its inception in 2007, FIC has been committed to positive social change within the local community and as a result has

the trust and respect of local community members. FIC has an established network of trusted local partners to help operate in-country health, safety and logistical concerns. Running the program in both the north and south of Uganda allows participants to gain full exposure to the vast cultural and social differences between the two distinct regions.

Deeply rooted in the philosophy of reciprocity, the GVE Program is committed to providing a mutually beneficial experience for both participants and local community members. The program is designed to take full advantage of cross-cultural interactions. Prior to starting the program, participants will be required to have taken a course in social justice, participated in a community-based service project at home, and read various articles and books, which tell the stories of the atrocities and brutality endured by children forced to serve the Lord's Resistance Army (LRA). Participants will also attend an on-site orientation training where they will gain a profound understanding of Uganda's history, cultural differences, communal values and typical gender roles. Additionally, the orientation training will prepare participants to learn proper and culturally respectful ways to engage in service-learning projects. Finally, participants will engage in a workshop to learn from mental health professionals on the various factors associated with post-traumatic stress disorder (PTSD) and depression amongst former child soldiers and internally displaced persons in Northern Uganda.

Through collaborative and reciprocal learning, the GVE program seeks to empower both program participants as well as individuals within the community of Koro Abili to work and learn from one another. Participants will work hand-in-hand with local community members on sustainable, community based projects that promote genuine reciprocity and mutual understanding. Through this form of experiential education, participants will begin to increase their own self-awareness while simultaneously contributing to the educational growth of others

within the local community. As a result, the hope is to build critical awareness that will help to create long lasting relationships and true global solidarity.

### **Theoretical Foundations**

The theoretical foundations of the GVE program are centered foremost on definitions and theories of service learning, the idea of reciprocity within service learning and incorporating what Paulo Freire (1993) refers to as critical thinking pedagogy, as an underlying theme within such programs. Additionally, social identity development theory and the experiential learning theory are both analyzed and incorporated as further theoretical underpinnings of the GVE program.

Over the past decade, the practice of service learning has grown exponentially. As a result, it now exists as a staple in both secondary and higher education programs around the United States, as well as throughout the world. Jacoby (1996, p.5) defines service learning as “a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development.” The fundamental idea of service-learning seeks to build on theories typically taught in the classroom by integrating community service projects that directly address both human and community needs. Through service-learning programs, participants have the opportunity to gain hands-on experience, learn more about social issues and their root causes, develop critical thinking skills, gain a better understanding of different cultures, enhance communication and leadership skills, and discover one’s own values and beliefs (National Service-Learning Clearinghouse, 2011). Connecting these “real life” experiences with theory as well as providing opportunities for dialogue and reflection allows students to learn first hand

about the importance of civic engagement. As a result, students learn to become more socially responsible with both their actions and choices.

While the benefits of service-learning programs from the students perspective are clearly defined, what about those of the community? There is far less literature and fewer resources highlighting the benefits of such a program from the community perspective since most believe that the service project in itself holds the true value to the community. Within this context, the community may be comprised of local neighborhoods, the state, the nation, and the global community (Jacoby, 2003). Without true communication and dialogue with leaders and members of the community, service-learning programs cannot be mutually beneficial. Without this reciprocal exchange of thoughts and ideas, service-learning as a form of education has the potential to disempower and further oppress those who are supposedly being helped. How can we as practitioners fully understand the significance of service learning while creating programs that are mutually beneficial and promote genuine reciprocity?

Service learning requires active participation amongst students, institutions, local organizations and community members. Jacoby highlights this point by saying, “as a program, philosophy, and a pedagogy, service learning must be grounded in a network, or web, of authentic, democratic, reciprocal partnerships” (Jacoby, 2003, p. 4). Reciprocity is a term often associated with service-learning programs. Kendall (1990, p.22) offers her definition of reciprocity by saying,

[Reciprocity] is the exchange of both giving and receiving between the “server” and the person or group “being served”. All parties in service learning are learners and help to determine what is to be learned. Both the server and those served, teach, and both learn... In service learning, those being served control the service provided; the needs of the

community determine what the service tasks will be. Building programs on a philosophy of reciprocal learning can thus help to avoid the ever present pitfall of paternalism disguised under the name of service. (as cited in Kendall, 1990)

Service-learning programs cannot be seen as a way to “fix” problems for someone else but rather to collectively work together and learn from one another equally. Through this mutual exchange, communities are empowered to define their own needs for themselves. D’Arlach (2009) makes this point by saying, “reciprocity is key because community members are often so powerless in our society's hierarchies...that it takes time for them to hear their own voice, to value their opinion, and to speak up” (D’Arlach, p.13, 2009). Through reciprocal partnerships comes the potential to create a true paradigm shift toward work done “together with” instead of “for” a community. Through mutually beneficial experiences that promote reciprocity, program participants will gain a better understanding of Uganda’s social issues and work together with local communities on creative solutions that can be achieved.

In *Beyond Empathy: Developing Critical Consciousness Through Service Learning*, Rosenberger challenges practitioners to examine service learning through a Freirian lens by deconstructing “oppression in the forms of racism, classism, sexism, heterosexism, ageism, cultural, ethnic, or language biases, lack of opportunities, and economic inequalities” (p. 28, 2000). Born in 1921, Paulo Freire is best known for his work as an educator and philosopher as well as author of his world-renowned book, *Pedagogy of the Oppressed* (1970). Freire has made a number of important theoretical innovations that have had a considerable impact on the development of educational practice around the world. He has made advancements specifically in the fields of informal and popular education and is known for his adaptation of Marxist thought as well as his contributions to critical theory and liberation theory (Kubow & Fossum,

2008). According to Freire (1993, p.104), “when people lack a critical understanding of their reality...they cannot truly know that reality.” In order to see and understand this reality, people must stop seeing things as fragmented and compartmentalized and start seeing reality as all interconnected pieces that fit together (Freire, 1993). Critical thought as a pedagogy has continued to grow and develop over the years. McLaren and Kincheloe (2009, p.313), describe critical thought as a “pedagogy that operates from an understanding that the basis of education is political, and the spaces need to be created where students can imagine a different world outside of capitalism’s law of value...where patriarchal hierarchies and other privileging hierarchies of oppression can be ended.”

While Freire’s pedagogy seeks to develop critical consciousness in the oppressed, service-learning programs typically seek to develop critical thought amongst its students. Service learning traditionally has focused on community service, “in which volunteer service to individual people or to the community is perceived as meeting individuals needs but not usually as a political action intended to transform structural inequalities” (Rosenberger, p. 29, 2011). In order to connect the theoretical concepts of Freire with the practice of service learning, it is important to build this dialectic in a way that engages in the implementation of an equal and socially just society.

Service-learning programs should constantly seek to build critical thinking skills in students while asking fundamental questions regarding privilege and oppression. Building critical thinking skills is at the forefront of the GVE program’s approach to education. Giroux describes critical thinking as “the task of educating students to become critical agents who actively question and negotiate the relationship between theory and practice, critical analysis and common sense, and learning and social change” (Giroux & McLaren, p.3, 1989). The practice of



critical thinking seeks to acquire information based on reasons and evidence. In doing so, fundamental questions must be posed and honestly answered. To what extent does service learning perpetuate the status quo of privilege and non-privilege? To what extent does service learning contribute to liberating all of us from oppression, recognizing that oppression is experienced in different ways? These are vital questions that Rosenberger (2000) suggests must be examined on both the personal and societal level. Examining first the societal level, true civic engagement brings with it raised awareness of the difference between actions that dominate and further oppress people versus actions that liberate people. On the individual level, students of service-learning programs must recognize that often times simply being a participant of such a program upgrades them to a more privileged position. Often times this is met simply through access to education but also includes privileges through social status, race, and class as well as many other ways in which people possess power and privilege (Rosenberger, 2000).

In examining issues of power dynamics, privilege and oppression within service-learning programs, Rosenberger identifies four concepts in Freire's ideology as a critical lens for examining service learning: "1) praxis as cultural action for freedom; 2) the dynamic nature of reality; 3) balance of power and 4) conscientization" (2011, p. 30).

The slogan "Praxis as cultural action for freedom" originated during Freire's work with adult literacy programs in Brazil during the 1960s before his exile. Freire argued that history making is the responsibility of everyone and not something that is to be created or maintained solely by the elite (Florence, 1998). Freire described this process as "a dynamic interaction whereby educator and students as subjects in their own right, seek to create a more effective and meaningful education process and ultimately a more human society" (Florence, 1998, p. 83). Within the context of service learning, "such practice moves beyond the work of taking care of

immediate needs to community action that frees people from those needs” (Rosenberger, 2000, p. 31).

The dynamic nature of reality refers to the concept that reality can either be perceived as predetermined and static, or dynamic and continuously changing. Service-learning programs must seek to connect both participants and communities as subjects rather than objects of the experience. Without examining reality as dynamic and mutually created by all, true social change is impossible and thus service learning runs the risk of creating false generosity. This Freirian concept is seen as “acts of service that simply perpetuate the status quo and thus preserve the need for service” (Rosenberger, 2000, p. 33). On the contrary, Freire argues that true generosity seeks to transform the world in a way in which the need for individuals and entire peoples to extend their hands for help is lessened (Freire, 1993). Service-learning programs must develop critical consciousness in all people involved through examining and analyzing social and political structures that create human conditions and struggles. As a result, Freire explains that “[people] come to see the world not as a static reality but a reality in process, in transformation” (Freire, 1993, p.82).

Balance of power is needed in order to achieve true praxis. Bell hooks makes this point by saying, “only through a process of praxis, the reciprocal arrangement between those helping and those being helped, will the the act of “helping” be freed from manipulative and domineering motivations” (as cited in Florence, 1998, p. 83). Service-learning programs require a cohesive and mutually respectful partnership built on shared values and vision. While each stakeholder has different concerns and desires, it is important that all involved see themselves as a part of a shared community working together to improve social, economic and environmental conditions. Allowing everyone equal opportunities to partake in the process reinforces the idea of a shared

vision. Especially when working in marginalized or oppressed communities, the people in the community must be given the power to not only participate in the projects but to be part of the creative process of the program design as well. Since service learning is based on the idea of transforming a community, true commitment to the people of this community is imperative.

According to Freire (1993), “If true commitment to the people, involving the transformation of the reality by which they are oppressed, requires theory of transforming action, this theory cannot fail to assign the people a fundamental role in the transformation process” (p.126).

Through the development of what Freire refers to as critical consciousness or “conscientization” people discover their oppressive conditions and as a result become empowered to transform these circumstances. Freire makes this point by stating that, “the awakening of critical consciousness leads the way to the expression of social discontents precisely because these discontents are real components of an oppressive situation” (Freire, 1997, p. 36). Within the context of service learning, critical consciousness raising is absolutely important to the participating community but also requires students to recognize their own status in the world as well. Through this critical self-examination, students learn to discover the impact that U.S. policies, and people’s own personal choices, have had on creating a more globalized world. As a result, participants will have the opportunity to recognize their own privilege in the world as being a potential catalyst toward creating oppression for others.

True reciprocity is rooted in the idea that collaboration and mutual understanding bring the greatest potential for all who are involved. At the root of critical thinking is the idea that through an analysis of social and economic systems, one is able to gain a better understanding of their own privilege and position of power as well as acknowledge social inequalities and oppression. This process creates a new consciousness that begins to take place, which reinforces

the need to learn from one another and work together toward positive social change. This ultimately can lead to the breakdown of social barriers that separate groups. Only then can service learning be a transformative experience that is mutually beneficial and promotes genuine reciprocity.

### **Social Identity Development Theory**

Social identity development theory lays the foundation for this program. The GVE program is designed to integrate and connect individuals and communities together from different cultural and social backgrounds. Through these intercultural interactions, program participants will have the opportunity to learn about the cultural and social identities of people from Uganda while simultaneously learning and discovering their own individual and social identities as well. Identity can be seen as “a cognitive of the self, fundamentally relational and self-referential, that answers the question who I am” (Korte, 2007, p. 168). Thus, social identity seeks to determine one’s individual identity in relationship with a specific group membership. These groups can be comprised of many different variables but typically refers to race, class, gender, sexuality, nationality etc. In Burke’s *Contemporary Social Psychological Theories*, author Hogg (2006) defines social identity as,

a social psychological analysis of the role of self-conception in group membership, group processes, and intergroup relations...and addresses phenomena such as prejudice, discrimination, ethnocentrism, stereotyping, intergroup conflict, conformity, normative behavior, group polarization, crowd behavior, organizational behavior, leadership, deviance, and group cohesiveness. (p.111)

As part of a cross-cultural immersion such as the GVE program, it is inevitable that interaction between people from different countries, cultures and historical backgrounds will take

place. To avoid or lessen potential prejudices, discrimination and misconceptions of the other, students must have a clear understanding of their own position of power, privilege and/or oppression which all fall within individual and social identities. In order to understand and accept one's own identity as well as the identity of others within a specific social group, it is vital that an awareness of this identity be continuously developed. Social identity development theory (Hardiman & Jackson, 1997) defines five stages (naïve, acceptance, resistance, redefinition, and internalization) moving in a continuum, which helps to give conceptual clarity as to where one is in terms of the development process of their own social identity.

Naïve consciousness typically takes place between birth to early childhood where there is no awareness of appropriate behavior for members of their own social group. Acceptance stage represents the learning or unconscious assimilation of the dominant narrative. During this stage, people have come to "accept" the supposed rules within their own social group as well as their relationship to other groups. The Resistance stage begins as a result of direct experiences that challenge the accepted ideology and dominant worldview. Through this process comes an increased awareness to oppression as well as one's own potential privilege. The Redefinition stage is focused on "creating an identity that is independent of an oppressive system based on hierarchal superiority and inferiority" (Hardiman & Jackson, 1997, p. 27). Within this stage, individuals are aware and conscious of power dynamics between social groups including both the potential privilege and oppression that these dynamics can create. The final stage of Internalization seeks to incorporate one's newly developed identity in all aspects of their life. Internalization brings with it a newly discovered sense of one's own group pride as steps and actions are taken to make positive changes within this identity.

Within this context, social identity development theory is a combined adaptation of both black identity development theory (Jackson, 1976) and white identity development theory (Hardiman, 1982). As stated by Adams, Bell and Griffin (1997), while this theory can be a helpful tool in determining one's development, "in reality most people experience several stages simultaneously, holding complex perspectives on a range of issues and living a mixture of social identities" (p. 29). Thus, it is important that this model be used to understand different perspectives which can help move forward potential strategies but also that it should not be used simplistically to label people (Hardiman & Jackson, 1997).

### **Experiential Learning**

At the heart of the GVE program is the fundamental belief that true learning is best achieved by real life experiences. As a direct result, experiential learning is integrated seamlessly into all aspects of the GVE program. Kolb's experiential learning theory defines learning as "the process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience"(Kolb, 1984, p. 41). Through the lens of the experiential learning theory, learning is deemed as a process rather than seen simply in terms of outcomes. Kolb (1984) makes this point by saying, "the emphasis on the process of learning as opposed to the behavioral outcomes distinguishes experiential learning from the idealist approaches of traditional education." Kolb credits his theory largely to the work and influences of his predecessors, Dewey from educational philosophy, Piaget from developmental psychology, and Lewin from social psychology. According to Dewey, "knowledge is always an active attempt to respond to one's situation in the world...knowledge does not mirror the world but is rather a tool for getting around it" (as cited in Speck, 2004, p.4). With this mindset, experience has the potential to become valuable life

lessons which one can reflect upon, learn and grow from. This is not to say that all experiences lend themselves to be authentically educational but rather “experiences must open the mind to future inquiry and orient the individual to intelligently respond to concrete situations” (Speck, 2004, p.6).

According to Kolb’s (1984) experiential learning cycle (see appendix B for model), the most effective learning takes place through the development of four stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation. The first two stages serve as two dialectically related modes of grasping experience while the final two stages are dialectically related modes in which the transformation of the experience begins to take place (Kolb, 1984, p.5).

Concrete Experience draws from the direct practical experience that someone has and the feeling that the experience gives him or her. This stage involves both sensory and emotional engagement and can be considered the starting point with which the experimenter can continue to build from (Joplin, 1995). After the completion of this concrete experience, to the learner reflects on what this particular experience means to them. This reflection period is what Kolb refers to as Reflective Observation as it involves a great deal of watching, listening, recording, discussing, and elaborating on the experience (Joplin, 1995). Following this stage is Abstract Conceptualization, which connects the experience and reflection to deeper, more theoretical, thoughts and ideas. This allows the opportunity to give deeper meaning and connect further to the experience. The final stage in the cycle is Active Experimentation, also known as the doing stage, which incorporates the three previous stages into a new experience where the experimenter implements new found thoughts and ideas into actual practice (Kolb, 1984). The experiential learning cycle is also helpful as it identifies and complements different learning styles.

### **Program Goals and Objectives**

As a short-term, service-learning program focusing on critical thinking and reciprocity, the goal of this program is to instill conceptual clarity and intellectual growth by introducing participants to new knowledge, concepts and experiences through cross-cultural interaction.

Objectives of the GVE program are to: provide pertinent opportunities for participants seeking an international education experience in a non-traditional location; expand FIC program models by combining social justice, conflict resolution, service learning and global education with cultural immersion; establish mutually beneficial partnerships with host-country organizations and local communities; connect economic, social, and environmental issues resulting from matters of increasing globalization through lectures, site visits and collaborative service learning projects; connect participants to the daily life of Northern Ugandans through a homestay; and encourage and empower participants to engage in service in home communities upon conclusion of the program. Additional objectives of the GVE program will be to provide enriching experiences through the arts and music of Uganda by introducing participants to local art-for-social-change initiatives, drumming and traditional music lessons, story telling sessions, social justice theater productions, as well as non-formal cross cultural interactions within the communities.

### **Participant Goals and Objectives**

#### **Goals**

- Participants will interact with local community members, students and leaders in Uganda and be provided with the tools necessary for critical thinking and analysis with the intention of developing further engagement regarding these issues in their own local communities.



- Participants will gain a greater awareness of some major global issues, organizations established and social movements that were formed in response to these issues and leaders that have devoted themselves to positive social change.

### **Objectives**

- Participants will gain an understanding of the interaction between war and poverty through the lens of Uganda, and the impact the two have on Ugandans self-identity and human dignity.
- Participants will meet participants' needs by comparing community involvement and socioeconomic conditions in Kampala to that of Koro Abili, a rural community outside of Gulu in Northern Uganda.
- Participants will develop a critical analysis of globalization, experiential learning, social identity development, and service-learning theories as they make connections between their home and host communities by comparing some of each country's social issues and movements on both the micro and macro levels.
- Participants will discover the impacts of globalization on Uganda, global education, the global water crisis, art as a tool for social change, socioeconomic conditions in Uganda.
- Participants will be increasing skills in comparing methods, ideas, and tools employed in both countries for community strengthening and community organization.
- Participants will gain applicable cross-cultural awareness and intercultural communication skills to use in their personal and professional lives.
- Participants will become more familiar with the culture of Uganda, including the arts, gender issues, and history of the country.
- Participants will gain a deeper cultural appreciation and understanding of Ugandans through collaborative service projects, cultural encounters and interactions with home stay families.

## **Program Overview**

### **GVE Curriculum**

The GVE curriculum seeks to build critical thought amongst its participants by providing a wide array of activities and projects that will accommodate and support multiple learning styles. Within the GVE program, learning will take place both intentionally and serendipitously, through both formal and informal interactions (King, 2003). As participants move through the program, their ideas of learning will be put to the test. Through their experiences, they will move from dualistic views of absolute answers of right and wrong to a space of relativism where their judgments will be based on personal experience. Within this framework it is important to take into account cultural values since the evidence and the merits of the argument may be interpreted differently in Uganda and in the US (King, 2003). While taking participants through the experiential learning cycle, the GVE design and delivery creates a dynamic short- term international education program, where participants will build their skills in both intercultural communication and critical thinking (Kolb, 1984).

**Curriculum Context.** The pedagogical approach of problem-posing education will be implemented within the GVE curriculum in contrast to the more conventional model of education that Freire (1993) refers to as the “banking” model. Within the banking model, the teacher “owns” knowledge and “deposits” this knowledge into students. Students then regurgitate this information back to the teacher with little thought as to the meaning or significance of what was learned. Freire argues that through this process, the power dynamic of the teacher and student remains unbalanced, leaving little space for critical thinking to take place within the student. According to Freire, “problem-posing education, depends, then, on a dialogical theory of praxis and knowledge and a revised relationship between teacher and

student” (as cited in Bartlett, 2005, p. 345). Within problem posing education, the life experience of the student is seen as an extremely crucial part of the learning process.

Community members will be engaged in all aspects of the GVE program as well. Thus, incorporating their life experiences into the program is crucial when acknowledging that they are also actors within the learning process and not simply objects of study. It is through the process of cross-cultural interaction and understanding that learning is seen as truly relational and producing real knowledge (Bartlett, 2005). Macedo (1987) makes this point by saying, “educators must develop radical pedagogical structures that provide students with the opportunity to use their own reality as a basis of their education” (p151). Within the problem-posing methodology, dialogue and reflection are identified as two main components that allow participants to begin to understand local and global systems as well as challenge preconceived ideologies and world views in a way that engages in collaborative work towards positive changes.

Currently, FIC is actively seeking accrediting partners and once established will offer the GVE program as an accredited three credit summer course. The pilot GVE program will run from June 22<sup>nd</sup>, 2014 - July 24<sup>th</sup>, 2014. In addition to the summer program operating in Uganda, participants must first fulfill a prerequisite course in social justice within service learning (See Appendix C for course description and suggested reading)

The GVE curriculum is broken down into three modules, 1) Rethinking Globalization, 2) Best Practices in Service Learning, and 3) Art as a Tool for Social Change. These modules will run parallel in a way that allows participants to see the interconnectedness of all three modules. The globalization module focuses on the impacts of globalization. Possible topics within this module focus on free trade, economics in both micro and macro systems, access to

basic human needs, access to education, increased technological advancements, sustainable development theories and global warming. The service-learning module will identify the fundamental questions regarding service, specifically for what, by whom, and for whom? Various definitions of service learning and reciprocity will be introduced, examining ideas of what it means to “help,” looking beyond good intentions and empathy, and conceptualizing the long term impact and benefits of service-learning projects within local communities. Finally, the art for social change module will discuss ideas of how art can be used as a tool for education, therapy, as well as peace building and reconciliation.

**Curriculum Overview.** The GVE program will be broken down into three sections:

***Part I: Kampala-Arrival Orientation June 22-25.*** Participants will be introduced to each other as well as program coordinators, traveling staff, and in-country partners. During orientation, participants will revisit their intentions and interests in the GVE program. Providing the opportunity for participants to spend the first three days in the capital city of Kampala will allow them to begin to understand the dramatic cultural and socioeconomic differences between the northern and southern regions of Uganda. Moving from the macro to micro will also help provide a historical context of conflicts within Uganda.

***Part II: Collaborative Service Projects/ Homestay/Cross-Cultural Encounters, June 27-July 20.*** Participants will engage and interact in daily Ugandan life while they live with a family in the city of Gulu. During this portion of the program, participants will work alongside local community members of Koro Abili on three FIC-initiated collaborative service projects. Through lectures and organization site visits, participants will continue immersing themselves within academic environments as they engage with professors and professionals in the field.

During this portion of the program, opportunities for dialogue and reflection will be offered to ensure the processing of complex issues as well as the emotional well being of all participants.

***Part III: Queen Elizabeth National Park-Re-Entry Workshop, July 21-24.*** The GVE program will conclude with a four-day reentry workshop that will allow participants the opportunity and space to reflect on the past four weeks. Participants will work together as they reflect and continue to process the experience and discuss ways in which they can bring what they learned home with them and implement their learning into both their professional and personal lives. Seminars on reverse culture shock, sharing experiences with friends and loved ones, and maintaining new friendships will be covered (See Appendix D for Program Calendar).

**Arrival Orientation.** The GVE program will begin with a four-day in country orientation for participants upon arrival to the country capital of Kampala. GVE will provide a multidimensional orientation that will include ice-breakers, team-builders, various themed lectures, selected readings, documentaries, guest speakers and cultural identity and cross cultural communication workshops. In addition, participants will have the opportunity to explore Kampala as they begin to learn more about life in Uganda and the socioeconomic conditions within both the city and country. Through the orientation seminars and workshops, program participants will be able to build trust as they set reasonable expectations as they gain a clear understanding of the mission, goals and objectives of GVE program. The arrival orientation will provide ample space for participants to meet and connect with each other while also providing a clear context of the program. The GVE program orientation will be broken down into three parts:

***Who they are.*** This portion of the orientation will provide the opportunity for program participants to get to know each other deeply and establish connections through various sessions

focused on setting group norms, trust and team building activities, as well as activities, games and icebreakers to establish group cohesiveness. Through these interactions, participants will begin to identify their own learning goals and objectives while also expressing any fears and expectations that they might have.

***Where they are.*** This section of the orientation deals with the cultural and historical context of the various regions of Uganda. The local staff will present cultural information sessions on Uganda history, culture, and gender roles. In addition, participants will have opportunities to explore Kampala, visit cultural and historical sites and engage in conversations and discussions with local students at the University of Kampala.

***What they will be doing there.*** The group will be introduced to an overview of all program logistics, timeline, goals and objectives. This overview is crucial to ensure all participants are aware of all aspects of the program. Participants will be introduced to the foundational theories of the program, focusing on globalization, service learning, sustainable development, and art education theories. Participants will learn more about and be able to ask questions regarding the collaborative projects they will be working on as well as answering the fundamental questions about service learning. Through these questions, participants will begin to understand and explore the philosophy of reciprocity and its place within service-learning projects. Additional seminars and workshops will focus on homestay expectations, health & safety, mental health issues, gender roles and issues, and cross cultural communication skills (See Appendix E for a detailed Orientation Curriculum Outline).

**Dialogue & Reflection.** Dialogue can be presented as, “a communication process that aims to build relationships between people as they share experiences, ideas, and information about a common concern” (Shirch and Campt, 2007, p.6). GVE program participants will

further connect their experiences as they engage in opportunities to learn from life experiences of fellow participants as well as local community members. This will take place through both structured and unstructured dialogues. Within the program, there will be daily dialogue sessions focusing on specific program modules as well as daily thoughts and concerns. These dialogue sessions will intersect with the collaborative projects and lectures, which will help participants process and connect further to the work they will be doing. Examples of dialogue sessions include concepts of oppression and privilege, the interconnectedness of war and poverty, cultural stereotypes and misconceptions, and overcoming ethnocentrism. Additionally, specific dialogue sessions seek to provide a safe space for participants to ask questions and express concerns about specific cultural differences or issues within their homestay family.

Through honest dialogue, “partners develop a vision of how their immediate environment-the community in which they live and work-can be strengthened” (Jacoby, 2003, p.10). In order for this dialogue to take place, it is vital that the design of the GVE program be as inclusive as possible. Allowing everyone equal opportunities to partake in the process reinforces the idea of a shared vision. As a result, dialogue sessions will consist of a mix between guided and facilitated group dialogues, dialogue sessions with local university students and community members, paired dialogue partners, and way-of-council dialogues using talking pieces and active listening (see Appendix F for dialogue description).

The GVE program is “based on the pedagogical principle that learning and development do not necessarily occur as a result of experience itself but as a result of reflection explicitly designed to foster learning and development” (Jacoby, 2003, p.4). Therefore, it is vital to incorporate opportunities for both students and community members to discuss and reflect on their experiences in order to reach the true full potential that collaborative learning has to offer.

In order for these opportunities for discussion and reflection to be truly rewarding, relationships must be developed within the community to build and maintain trust. The GVE program understands the significant importance of combining experiences of action with space for personal self-reflection. Speck makes this point by saying, “action by itself results merely in activism; that is, acting without thinking critically about the consequences is often thoughtless and unmindful of both the process and the results of the action” (2001, p.31). Therefore, a major component to the GVE program is reflection. Participants will have opportunities for daily self-observation in the form of critical incident and reflection papers, journaling, and blogging. Additionally, space will be provided for participants to reflect in other ways including meditation, various art projects, singing, and dancing.

The GVE program understands the importance of rumination as a tool to process often difficult and complex thoughts and experiences. There will also be opportunities for group reflection through facilitated guided reflection seminars. These seminars also will include simulations, role plays and various group activities which will reconnect participants to all aspects of the GVE program as well as its underlying purpose, goals and objectives.

**Service-Learning Context.** The GVE program is heavily based on collaborative service-learning projects that connect participants with the local community of Koro Abili. These projects have been carefully chosen and identified by community members as important to the overall stability and well being of the community. An underlying question that will be examined before and throughout the program is identifying and understanding the concept of service learning. Before any project begins, GVE participants must first critically reflect on the philosophy of service. More specifically, participants will begin to examine the idea of service, that is, service for what, by whom, and for whom? Participants of the GVE program will work



on three separate yet interconnected projects that identify the organizational pillars of FIC. These pillars include art as a tool for education and therapy, best practices in sustainable development, and clean water infrastructure. All participants will have the opportunity to work on each project and will rotate in small groups from each project on a weekly basis. Before beginning these projects, participants will have a lecture from professors and professionals in the field to give an overview and context to the work. Additionally, participants will engage in several seminars prior to beginning these projects, as well as throughout the program, that focus specifically on defining service learning, identifying various challenges within service learning, formulating ideas of reciprocity, and understanding potential power dynamics between participants and community members.

**FIC Art Program.** The creative process of making art has been described as a form of “Mind-body medicine,” which views the mind as having a central impact on the body’s health (Malchiodi, 2003, p.17). To understand the essence of art education and art therapy is to recognize the power and interconnectedness that art provides as a creative outlet. According to Haco, “implicit in art therapy as action research is an understanding of selfhood in which multiple levels of experience are interdependent, that is, in which the psychological-political, ecological-economic, cultural-social, corporeal, and spiritual are intertwined and interpenetrating” (2007, p. 33). FIC’s weekly art program operates each Sunday. The first week, GVE participants will simply observe the art program as it is typically run. Given the increased interest and curiosity of the children of the program, ice-breakers and games will be introduced to connect participants with the children and to begin building trust. Over the course of the following week, GVE participants will be able to draw from this first encounter and begin building and designing a curriculum for the following class where they will have the opportunity

to facilitate aspects of the art program. Moving into the third and fourth weeks, participants will work closely with the FIC art director and children to create a collaborative art project. Through this experience, participants will begin to learn that, “art is a multidisciplinary approach in which knowledge and techniques of other disciplines are sought and the work of art therapy is executed with an awareness of the wider complexity of which its practice is only part” (Hacoy, 2007, p. 34).

**FIC Water Project.** According to the World Health Organization (WHO) (2004, p.45), "Diarrheal disease alone amounts to an estimated 4.1 % of the total disability adjusted life year (DALY) global burden of disease and is responsible for the deaths of 1.8 million people every year. It was estimated that 88% of that burden is attributable to unsafe water supply, sanitation and hygiene and is mostly concentrated on children in developing countries." Thus, in order for children to participate and benefit in the fruits of FIC's art education program, FIC has continually worked alongside the local community to satisfy the basic human need for clean water access. This is an essential component to everything else that FIC is involved with since without access to clean potable water, people are unable to engage in much of anything else. Through the clean water infrastructure project, participants will learn more about water-borne illnesses and the dire conditions that many people in Uganda face on a daily basis. They will also begin to connect these issues to the global water crisis. Participants will learn how to assess the land, map out potential water sources, and learn about the various gender roles related to the acquisition of water. The project will culminate with participation in a well rehabilitation and/or drilling of a new well. Participants will be able to see first hand the impact that new clean water sources have on communities and the potential for new opportunities that are created as a result.

**FIC Center for Sustainability.** FIC has initiated the Center for Sustainability, a facility to connect the creative side of art making with entrepreneurship that will give people the financial means of sustaining their water sources and basic livelihood (Freedom in Creation, 2011). As a result, participants of the GVE program will have the opportunity to learn about best practices in sustainable development as they work hand in hand with local community members on FIC's two-acre farm. With the guidance of local professionals, participants will learn the importance of developing sustainable practices in farming and agriculture. Identifying limited resources while seeking ways of efficiently using them will highlight the realities and challenges of farming and agriculture practices in arid and dry environments. Participants will become educated as they gather on the farm to partake in lessons that guide them through such things as crop spacing, animal rearing, irrigation systems, composting and the economics of farming (Freedom in Creation, 2011). As a result, participants will begin to better understand the socioeconomic impact of small scale farming on the local community.

**Homestay.** As stated by Bachner and Zeuschel in *Students of Four Decades: Participant's Reflections on the Meaning and Impact of a Homestay Experience* (2008), "The host family experience is a singularly important and influential aspect of any exchange program...the effects of the experience support prospects for international peace and cooperation" (p.14). During their involvement in the various collaborative projects, participants of the GVE program will partake in a three-week homestay with a local family in the surrounding community of Koro Abili. This intensive intercultural experience will engage participants in many different ways as they gain invaluable insight into the daily life of a local family in Northern Uganda. The homestay experience may perhaps be the most significant cross-cultural experience as it will challenge participants in many different ways. The local

homestay coordinator will do extensive work and research to select appropriate families to participate in the program. All families will have met several times as a group as well as have gone through their own orientation prior to the arrival of the participants. Participants will be encouraged to fully immerse themselves in the experience but will also have support from local and traveling staff during this time.

**Cross-Cultural Encounters.** Cross-cultural encounters in the form of lectures, guest speakers and site visits have been implemented in the GVE program to accommodate and balance the various collaborative projects taking place during the program. Through these encounters, participants will be able to further connect and make sense of theoretical aspects to the work they will be doing in the field. In addition, these encounters will further connect participants to the underlying themes of the program by offering lectures on issues such as globalization, economics, cultural identity, reciprocity and art as therapy and education. Putting theory into practice, participants will be learning through Abstract Conceptualization as they connect underlying theories of the program to daily interactions and experiences in Uganda. Participants will attend lectures conducted by professors, organization directors and community leaders in various locations within Gulu and the surrounding area. In addition, participants will have the opportunity to engage with the local community in less formal ways. The local country director and homestay coordinator will provide participants with more recreational activities such as soccer, music and drumming sessions, and art activities.

**Reentry Workshop.** The focus of the reentry workshop is to provide interactive and creative sessions geared towards the reintegration and return of GVE participants back to their home communities (See Appendix G for re-entry workshop description) This time also serves as an opportunity to encourage and establish long-term relationships whereby the participants will

want to stay connected to one another and FIC. Using different methods of reflection and dialogue, participants will identify with various theoretical frameworks regarding reentry and reverse culture shock. Additionally, this time allows participants to continue to discuss and reflect on their experiences over the course of the program. Understanding that each participant has their own individual experiences tied into the overall group experience is an important factor when examining the impact of their time abroad. Some changes include more interest in the world as a whole, respect and appreciation for other cultures and languages, and becoming independent. Through the reentry workshop, participants will work through and begin to understand these new changes as well as begin to determine how they plan to build on these once they return home.

### **Staffing Plan**

This type of program requires that the FIC hire and train two traveling program facilitators to lead the GVE program (See Appendix H for job description). FIC will provide all other staffing needs, specifically an in-country homestay coordinator, service project coordinator, and academic coordinator. In addition, GVE program will collaborate with local partners to provide assistance with transportation and daily meals outside of the homestay. The two program facilitators are responsible for overseeing everyday aspects of the program, ensuring participants safety and well being, facilitating the program budget, and working directly with local FIC staff and community partners. Ideally the two program facilitators will be comprised of one U.S. American and one Ugandan to maintain an appropriate balance, providing space for different perspectives and insight. In addition to the above job requirements, the program facilitators will also be responsible for facilitating and implementing a well-designed and executed curriculum, highly focused in dialogue and reflection. Therefore, it is essential that

these program facilitators be well-trained and experienced in leading discussions, dialogues, and reflection, as well as all other aspects of the curriculum. FIC and the GVE program take great pride in selecting the very best staff to equip the program. The GVE program will provide and extensive four-day training for program facilitators and in-country staff prior to the arrival of the participants. This training will consist of an extensive overview of the curriculum, logistics, health and safety, crisis management and “best practices” in service learning. Additionally, program facilitators will have the opportunity to meet with homestay families and local partners to establish communication and begin building trust.

### **Marketing**

The GVE program will be marketed to individuals who are seeking a non-traditional cross-cultural experience focused on service-learning. The target market for the GVE program is primarily US-based undergraduate students with specific interests in art and civic engagement, and who are looking for a program that is unique and meaningful. It has become quite clear that there is an increasing popularity of international service-learning programs among higher education institutions across the U.S. Given the significance placed on service learning within the GVE program, it is only fitting that FIC target colleges and universities that share this same vision. To begin establishing these connections, FIC will send a representative to attend various regional and national NAFSA conferences as well as The Frum. Further campus marketing will be accomplished by targeting study abroad fairs and using of promotional materials including brochures that will be available in study abroad offices as well as posters and additional literature that will be distributed around colleges and universities. FIC will continue to promote and advertise the GVE program at all future benefit events, speaking engagements and art education collaborations.

FIC's marketing coordinator will create a new website for the GVE program and will also redesign FIC's current website to incorporate information and links specifically for the GVE program. The website will be informative, comprehensive, and easy-to-navigate. It will continue to clearly state the mission and philosophy of FIC but also highlight the GVE program as an integral part of the overall organizational structure. To improve the visibility and presence of FIC on the web, the marketing team will work to build in Search Engine Optimizers (SEO) into website development and design.

FIC and the GVE program will use social networking sites, such as Facebook, Twitter, Youtube, and Vimeo, to spread the word about FIC and the GVE program. This will help build a support base and continue to inform and educate potential participants about the program. Promotional videos will also be created which will be linked to such sites to help create a buzz with the hope of creating a viral presence. Finally, a quarterly e-newsletter will be created to update current and past participants on the happenings at on-site locations in Uganda and to keep past participants connected and engaged with FIC and the GVE program.

### **Admissions**

FIC's Global Village Education program is a five-week, intensive cross-cultural education and exchange program. It is both academic and service-focused. Participants will live, learn and interact in unique and challenging environments. Applicants must have a high degree of personal motivation and the ability to adjust to different social and cultural norms. They should also possess the maturity and willingness to engage in dialogue with local community members, homestay families, local professors, artists, musicians, professionals, representatives from local NGOs, and social movement leaders in Uganda.

The application process is in-depth and detailed to ensure the GVE program is the right program for each participant. Participants must have completed at least two years of undergraduate level coursework, have maintained a cumulative GPA of 2.5, as well as have had some experience with service learning within their home institution or local community. GVE strongly suggests that participants be of a high level of maturity and have a strong interest in working with others in a professional capacity within remote and rural environments. Applicants will be considered based on their interests as well as their specific course and work-related experience. Prospective participants may apply to the program either online through the Freedom in Creation website or they may request to have an application mailed to them (See Appendix I for the application materials). Once all application materials are processed and reviewed, applicants will be accepted to the program by the program leaders. Applications will be considered on a rolling basis.

### **Logistics**

**Pre-departure.** The pre-departure logistics for this program are coordinated between FIC and GVE staff. Once accepted into the program, participants will receive detailed pre-departure information. This information will cover:

#### **International Travel**

**Passport and Visa Documents** - Participants are required to have a passport valid for six months beyond the date of entry, a tourist visa, and evidence of yellow fever vaccination. Passports should be obtained at least 2 months prior to program departure. In addition, photocopies of passports should be included in each participant's application file prior to departure. Passports need to be valid until at least six months after the end of the program. In the event that a participant's passport is lost or stolen during the program, GVE and FIC staff will assist with the



necessary communication in order to connect that person with the U.S. Embassy in Uganda and obtain a temporary passport.

Country Overview- General information about Uganda

Program Overview- Program calendar, syllabus, housing list, transportation, banking, and communication

Safety, Security and Health- Discussed further in the Health and Safety section

Packing guidelines- Suggested clothing, electronics, sanitary items etc.

Readings, Assignments and Resources- A list of required and suggested readings, documentaries and movies, and additional resources pertinent to the program.

Participant handbook- General policies and procedures of the program including insurance matters, liability issues, disciplinary cases, behavior contracts etc.

### **In-country.**

***Transportation.*** Upon the planned group arrival to Kampala, the traveling program facilitators and local in-country staff will greet participants. A bus will be reserved for pick up, but participants will have the option of taking the recommended taxi service from the airport to the hotel should they arrive later. In-country directors and program facilitators will be notified of participants' preferred method of travel to the program site at least two weeks prior to the start of the program. A private bus will provide transportation between Kampala and Gulu. A 14 passenger mini-bus will be reserved and used during the program portion in Gulu and Koro Abili.

***Housing.*** Accommodations in Uganda will include four nights at a hotel in Kampala, three nights at Queen Elizabeth Lodge and three weeks with carefully selected host families in the surrounding area of Gulu. Families in Gulu have been carefully vetted with most having some

prior experience hosting students. Each host family will provide each participant with a room, daily light breakfast and dinner. It should be made clear that living conditions in Northern Uganda will not be similar to participants' home accommodations. While this may initially be unsettling to some, cultural learning and personal growth will be maximized through this experience.

***Banking.*** The official currency is the Uganda shilling. The GVE program tuition covers most in-country expenses however additional personal expenses during the program are based on each individual and are dependent on such things as shopping, FIC recommends bringing \$500 to cover additional in-country expenses and a credit card in the case of emergency. Participants may convert their money prior to arriving in Uganda or also may exchange money upon arrival in Kampala. Additionally, ATM machines will be accessible in both Kampala and Gulu.

***Communication.*** Open and clear communication is imperative to the overall success of the GVE program. All participants will be provided with a calling card as well as a contact sheet with the phone numbers to FIC's home office, in-country office, program facilitators, and FIC staff. Participants will have the opportunity to purchase local cell phones and sim cards which can be used throughout the country to ensure that everyone stays connected and informed in the case of an emergency or change of plans. Participants will also be able to bring their own cell phones although international roaming will apply. Internet will be available at the FIC center in Koro Abili as well as internet cafes in Gulu.

### **Health & Safety Plan**

As a highly organized, committed program, the GVE program ensures the health and safety of all participants to the best of our ability. Every necessary measure and precaution has been taken to ensure the highest level of safety and security for program participants. Prior to

being accepted to the program, participants will be required to fill out a health form, providing a thorough and detailed medical history, as well as identifying emergency contact information. Additionally, if a potential participant is seeking medical attention or treatment at the time of application, he or she must submit an official letter from a medical professional stating that they are healthy enough to partake in all aspects of the program.

Once participants are accepted into the program, they will be sent a detailed informational packet including extensive information regarding health and safety. The packet will include information such as safety on the street, traffic and vehicle safety, public transportation safety, sanitation issues, water-borne illnesses, how to handle money safely, avoiding legal difficulties, alcohol and drug abuse, high-risk activities, region-specific health issues, prescription drugs, and immunizations. (Spencer & Tuma, 2007) (See Appendix J for packet information) As a safeguard and precautionary measure, all participants will be required to purchase mandatory travel health insurance that will cover them for the duration of the program.

All in-country and traveling GVE staff will be trained in First Aid and CPR. In-country directors will have daily, up-to-date information on all environmental and political issues that develop within the country and surrounding region. Staying informed on these and other travel-related issues is imperative as it minimizes inherent threats to program participants' health and safety. Throughout the course of the program, a staff member will always be on call in the case of any health and safety related issues that may arise. Additionally, a staff member at FIC's home office will also be on call to ensure that parents and family may stay informed to any news or updates relevant to the program.

**Crisis Management Plan**

Freedom in Creation's GVE program identifies participants' safety as being the top priority. All GVE staff are trained in crisis management and prepared to handle emergency situations in the most helpful manner possible. The GVE program has established an emergency action team, comprised of FIC in-country staff, traveling staff and faculty, home office legal advisers, U.S. Embassy representatives and insurance providers. In the case of an emergency, a clear and concise action plan will be put into place to handle varying levels of crisis. Leading up to the beginning of the program as well as throughout, the GVE emergency action team will be regularly assessing in-country risks and will be well equipped to act promptly and accordingly in the event of an emergency.

When dealing with a crisis situation, it is imperative that the situation be handled rapidly and precisely. Clear communication and meticulous preparation are key components to an effective crisis management plan. Prior to the start of program, GVE will provide participants with detailed information regarding appropriate steps to take in the event of an emergency. These steps include identifying the level of emergency, highlighting a clear chain of communication, and developing an emergency action plan (See Appendix K for details of this plan).

As part of the on-site arrival orientation, in-country staff will introduce participants to various types of crises including natural disasters, sickness, injury and civil unrest. It is imperative that participants be aware of all potential scenarios so that they may handle these emergency situations appropriately. Each participant will be provided with emergency contact information of field directors, in-country staff, home office staff and home stay families. Participants will also provide FIC with personal emergency contacts that GVE staff can notify in

case of emergency. All participants will be strongly encouraged to carry emergency contact information, a copy of their passport, pertinent insurance information, and necessary medical information, including allergies and serious medical conditions, on their persons at all times. Participants will be registered with the nearest U.S. Embassy and consulate prior to their arrival.

In the event of an emergency, participants are expected to adhere to the guidance of the FIC and GVE staff. In-country, staff are comprehensively trained and familiar with all emergency protocol as identified by the emergency action team. This protocol includes identifying modes of emergency communication, designating safe meeting places, locating nearest hospitals, embassy and consulate, appropriately communicating with police and military, and managing emergency funds.

### **GVE Program Budget**

The GVE program budget lists all foreseen expenses to be accrued over the duration of the program. The budget shows all expenses and costs in U.S. American currency (USD). The budget is broken down into fixed costs, variable costs, the total cost in USD currency, and the total cost breakdown per participant (See Figure 1). This will help determine specifically what each cost is and how it is incorporated into the budget. The right side of the spreadsheet has a box that is titled assumptions. These assumptions were analyzed to determine final costs for the program and are subject to change depending on the addition or withdrawal of participants.

From a careful analysis of the budget and based on participant program fees, FIC expects to see a profit for the Global Village Education program. While this is a pilot program, the potential exists to expand this program to operate two times by the second year creating a substantial profit based on a ten-participant program budget. The budget lists all expenses and proceeds to break down these expenses into both fixed and variable costs.

Budget for Global Village Education Program	Fixed Costs	Variable Costs				USD Total Cost	Total cost per Participant USD	Assumptions	
Expenses	cost	units	quantity	total				Participants	
Homestay Gulu w/ meals		\$20 participants/days	210	\$4200	\$4200	\$420		group dinner	10
Kampala Hotel		\$55 Participants/days	30	\$1650	\$1650	\$165		Days in hmsty	3
Meals in Kampala		\$25 participants/days	30	\$750	\$750	\$75		Traveling Staff	21
In-country Transportation								In-Country Dir	2
Hotel Shuttle Kampala	\$300				\$300	\$30		FIC Staff	1
Bus from Kampala to Gulu		\$30 participants	10	\$300	\$300	\$30		nights at hotel	6
14 Passenger Van		\$50 participants	10	\$500	\$500	\$50		Total Days	3
Workshops/Guest Lectures/Site Visits									
Understanding Uganda: Politics & Economics from the Macro to Micro level	\$250				\$250	\$25.00			
Understanding Uganda: Arts & Culture	\$250				\$250	\$25.00			
Human Rights and Social Movements	\$250				\$250	\$25			
Art as a tool for Social Change	\$250				\$250	\$25			
Water insecurity and impacts on communities	\$250				\$250	\$25			
Service-learning Projects									
FIC Center for Sustainability Project	\$2,000			\$2,000	\$2,000	\$200			
FIC Clean Water Infrastructure Project	\$2,500			\$2,500	\$2,500	\$250			
FIC Art as Therapy Project	\$500			\$500	\$500	\$50.00			
Excursions									
Queen Elizabeth Lake Re-entry		\$400 Participants	10	\$4,000	\$4,000	\$400			
Staff Salary									
Program Facilitators	\$2,000	trav staff members	2	\$2,000	\$4,000	\$200.00			
FIC In-country Director	\$2,500				\$2,500				
FIC Staff	\$300	FIC staff members	6	\$1,800	\$1,800	\$180			
Direct Costs									
Insurance		participants/days			\$3,000	\$300			
Administrative expenses	\$1,500				\$1,500	\$150			
Miscellaneous/ Emergency	\$2,500				\$2,500	\$250			
Marketing/Outreach	\$1,000				\$1,000				
Total Expenses					\$34250	\$2875			
Revenue									
Participant Fees		\$4,200	10		\$42000	\$4,200			
Bottom Line Profit					\$7750	\$1325			

Figure 1. Budget for the GVE program. This figure delineates the budget for the Global Village Education Program for Freedom in Creation.

## Budget Notes

### Fixed Cost.

Kampala Shuttle Bus is rented on a per program basis. The bus fits a maximum of 12 people but remains the same cost regardless of the number of participants. This will be used to pick up participants from the airport and take them to the hotel in Kampala.

Administrative expenses cover costs associated with the general administration for this program including processing fees, office expenses and phone and Internet services directly associated with GVE program.

Workshops/Site-Visits/Guest Lectures costs cover all expenses for the five planned workshops incorporating guest lecturers and site visits. Expenses include tours of organizations and/or universities, question and answer session with a professors/representatives of the organization, any materials given to participants from the organization, and “donation” to organization for any cost incurred by organization during site visit or lecture. Cost of each workshop is set and prearranged prior to arrival and remains the same cost regardless of the number of participants.

Service-Learning projects covers cost incurred by the three FIC projects. These costs include materials, tools, supervision, equipment and financial support for projects and FIC initiatives. These costs are set and do not change, regardless of the number of participants.

Staff Salary expenses include both salary and benefits for Program Facilitators of the GVE program as well as salary for in-country director and FIC staff (6). Program Facilitators are employed through Freedom in Creation as contracted employees. Program Facilitators are signed to a six-week contract to include the staff orientation prior to program. Traveling staff benefits include health insurance, food and accommodations during two-week program, and all travel expenses within Uganda.

Marketing expenses are for outreach, advertising and marketing of the GVE program

Emergency include both emergency funds and incidental expenses for the program.

### **Variable Cost.**

Homestay expense is based on per day cost of family home stay for each participant. Projected cost for each participant includes two meals per day.

Hotel in Kampala is used for three nights and welcome orientation training for participants.

Meal expenses include all meals in Kampala and lunches during the duration of the program in Koro Abili. Each meal per participant is included and all costs for meals (including reserved space in restaurants or any catered events on site) have been factored in.

Excursions include the re-entry workshop. Costs include all transportation to and from destination, daily planned activities, accommodations including toured safari, conference rooms, sleep at the lodge, and any administrative expenses directly related to the excursion.

Transportation to Gulu is based on a per-person cost for the bus and therefore is a variable cost.

### **Monitoring and Evaluation Plan**

FIC will work toward conducting the most effective and efficient monitoring and evaluation possible for the GVE program. The overall assessment of the program will be heavily dependent on qualitative data from program participants, in-country staff, homestay families and local partners. Both formative and summative assessment and evaluation tools will be used to monitor and evaluate all aspects of the GVE program.

Evaluations conducted by program participants will include a knowledge, skills and abilities (KSA) self-assessment instrument to be filled out and completed both at the beginning and end of the program (See Appendix L for program evaluation materials). The KSA assessment allows participants to take ownership in their experience and helps to identify personal growth, learning, and development. Additionally, this tool will be used to create an organizational development strategy as competencies are identified and professional goals are developed based on results from the assessment. In addition to the KSA assessment, participants will submit formative evaluations, including journal entries and daily oral feedback pertaining to all on-site projects, organizational site visits, lectures and dialogue sessions throughout the



course of the program. Participants will also be responsible for providing feedback regarding their experiences with the orientation, in-country staff, community partners, homestay families, and their overall satisfaction of program delivery and operations. This will help to ensure that program goals and objectives are being reached and to identify strategies to improve all aspects of the program.

Proper monitoring and evaluation processes for both in-country staff and local partners are crucial elements in the process of building future action plans and organizational strategies for the GVE program. Specific methods that will be used when evaluating in-country staff, homestay families and community partners include an evaluation that combines oral feedback as well as both a Likert scale and open ended question surveys. In addition, FIC will facilitate post-program debriefings with all in-country staff and local partners in order to effectively identify key strengths and weaknesses of the program. The information generated from these evaluations will help to pinpoint difficulties, complications and concerns the in-country staff and community partners experienced during the duration of the program. As a result, inquired data will be used to establish potential alternatives, actions and best practice strategies to work with moving forward with the implementation of future programs (Kane & Trochim, 2007).

Furthermore, homestay families will be directed to conduct direct and unobtrusive observation techniques. Host families will be asked to compose either oral feedback or write-ups documenting any minor issues, unusual incidents, or major concerns that need to be addressed for current and future programs. Weekly check-ins will also be performed by field staff, to closely monitor developing relationships with homestay families and program participants. Regular communication and visits should ensure that both the participant and host family have an effective liaison they can call upon when necessary.

### **Conclusions/Implications**

Research has concluded that international service-learning programs are becoming increasingly more popular within the field of international education. Evidence has shown the benefits to sojourners participating in such programs, and for these reasons it is crucial that international educators develop new and innovative program designs. International service-learning programs must go beyond simply meeting immediate needs. While these needs are undoubtedly important, programs must also seek to conceptualize international issues in a way that will allow participants to connect to them on a personal level. Programs must also continue to challenge participants to seek deeper, more critical thinking skills that identify the importance of continuing to work within social justice issues.

FIC understands the importance of community empowerment and reciprocity and the GVE program is designed to enhance intercultural communication and critical thinking through mutually beneficial and rewarding experiences. The GVE program will provide opportunities for students to develop their critical thinking skills, reshape their worldview, and learn life changing lessons in a safe and encouraging environment. Through interactive service-learning projects incorporating dialogue and reflection, participants will engage meaningfully with a culture drastically different than their own.

Through this process of experiential learning, participants will further develop their social identity as they distinguish both local and global issues that are a result of an interconnected and globalized world. In doing so, participants will move beyond empathy as they learn to respect cultural differences as well as gain a deeper appreciation for the commonalities that all humans share within the global village. Participants will continue on their path of lifelong self discovery and intercultural learning. Through their intensive experiences

with the GVE program, participants will return to their own communities with a greater awareness and deeper appreciation for food and water security. This newfound consciousness will be a catalyst that will hopefully energize and motivate others to get involved in supporting FIC and combating world hunger and the global water crisis.

FIC understands the commitment needed to local communities in order to execute an effective cross-cultural program. FIC supports local communities by empowering them to make decisions in determining their own needs. Using art as a tool for education and therapy, FIC has helped to create a sense of hope and aspiration within the community of Koro Abili. FIC believes in the fundamental idea that, “art is a way for communities that are typically excluded from control over the means to uncover, interpret, and create their own identity to obtain access to a powerful resource” (Thomas & Rappaport, 1996, p. 317).

Currently, FIC is seeking academic partners and accreditation for the GVE program. As of now, there is limited funding although efforts are being made to raise money and increase financial support for market research, outreach and marketing of the program. Partnerships with Gulu University as well as local community partners in the surrounding areas are continuing to be developed and fostered. FIC understands that a truly reciprocal exchange program requires youth from Uganda to have equal access and opportunities to learn through international education and cross-cultural experiences. Therefore, FIC seeks to develop the GVE program to include these possibilities, which will reinforce FIC’s mission to provide mutually beneficial opportunities that promote genuine reciprocity.

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## Appendices

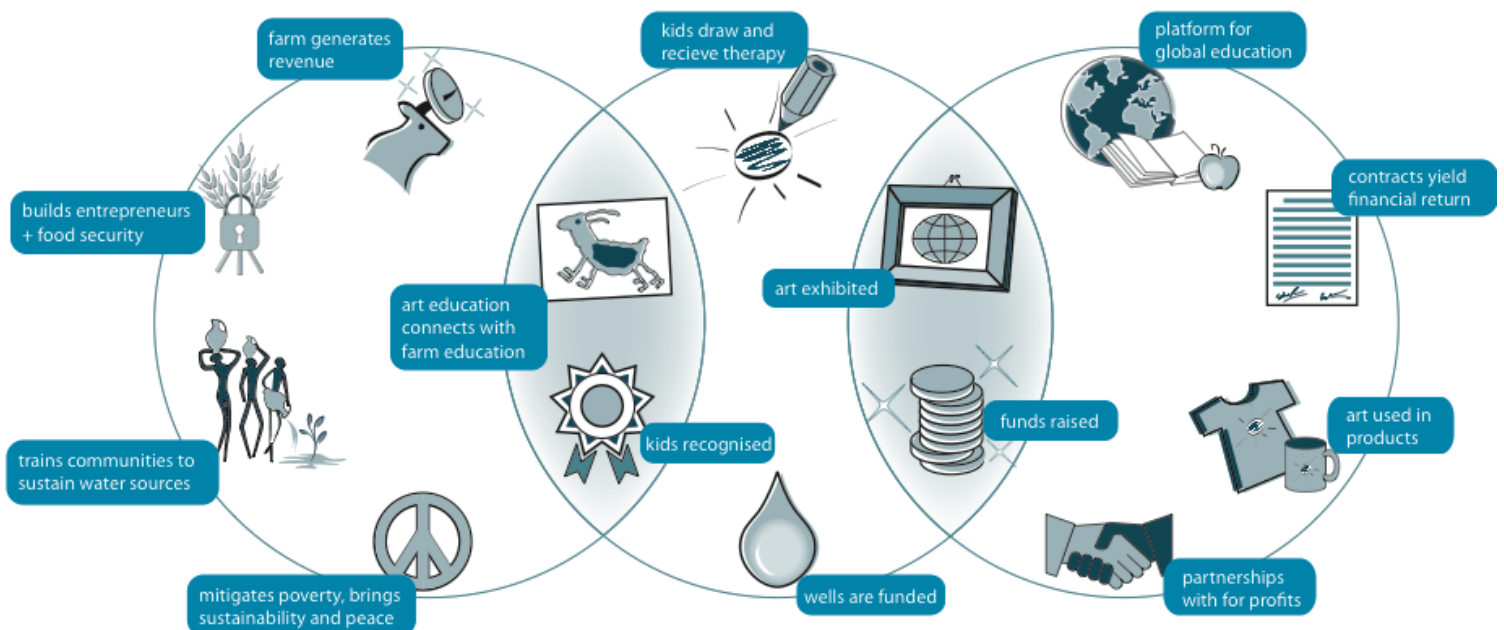
## Appendix A: Freedom in Creation Sustainability Model

## Sustainability Model



## Sustainability in Uganda

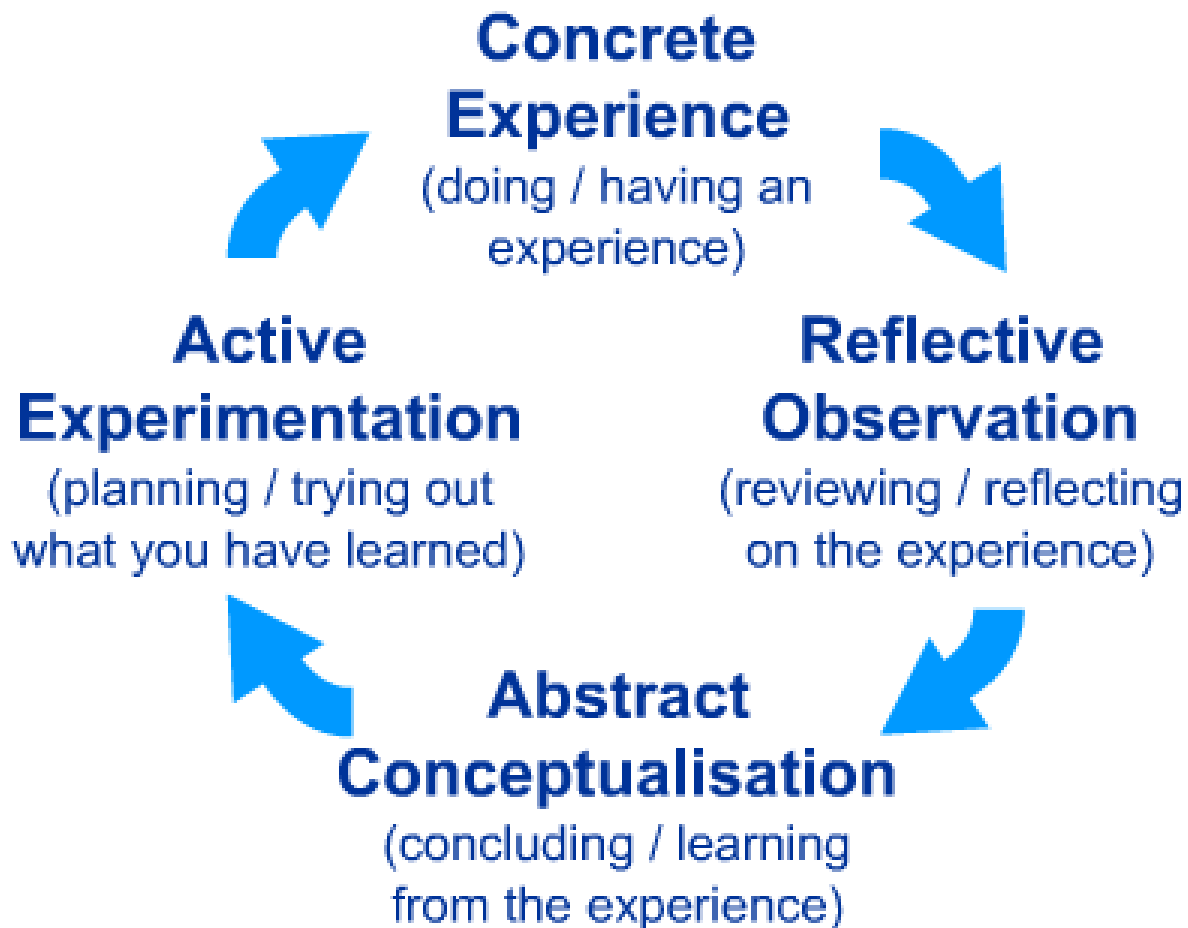
## U.S. Sustainability



**Appendix B: Kolb's Experiential Learning Cycle**

Freedom in Creation: Global Village Education

(Kolb, 1984)



**Appendix C: Suggested Readings & Documentaries**

Freedom in Creation: Global Village Education  
Suggested Readings and Documentaries

Blattman, C. (2007). The causes of child soldiering: Theory and evidence from northern uganda. Paper presented at the Annual Convention of the International Studies Association, Chicago, IL.

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**Appendix D: Program Calendar****FIC: Global Village Education Itinerary (Sample)**

	Day 1 (Arrival)	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
Breakfast (7-9 am)	No formal Programm ing	At hotel	At hotel	At hotel	at hotel	At homestay	At homestay
Morning (9 -11:30 am)		Welcome Orientation @ hotel conference Room (Theme: Expectations, Safety, etc.)	Understanding Uganda: History & Culture Workshop	Understanding Uganda: Socioeconomic conditions	Depart for Gulu	Orientation at FIC: History of Child Soldiers, Mission of FIC,projects, goals & objectives of program	Dialogue Session: Impact of War on Uganda/Socioec onomic conditions in Koro Abili
Lunch (12 -1:30 pm)		At hotel	Local Market	In Kampala		Lunch at FIC	Lunch at FIC
Afternoon (2-6 pm)		Team building exercises/ Walking tour of Kampala to familiarize with surroundings	Dialogue Intro Debrief/Processi ng Session	Arts for Social Action Workshop Debrief/Proces sing Session	Arrive in Gulu	Orientation to Service-learning at FIC center	Art through Social Change Workshop: Using art as therapy and education
Dinner (flexible; after 6 pm)	Group dinner at Hotel	Dinner at restaurant in Kampala	Dinner at restaurant in Kampala	In Kampala	Catered Meal in Gulu with homestay families	With families	With families
Evening		Team building exercises/ Intro to Service Learning	Intro to rethinking Globalization	Free to prepare for morning travel	Participants meet homestay families/Tour of Gulu	With families	With families
Assign- ments/ Activities		Brief List of Goals/Expec tations for Program	Documentary	none	Self-reflection journal	Self-reflection journal	Self-reflection journal

## Appendix E: Orientation Ice Breakers and Teambuilders

Freedom in Creation: Global Village Education

Adapted from World Learning Summer Youth Peacebuilding and Leadership Programs, (2011).

Rohnke, K., & Butler, S. (1995). *QuickSilver: Adventure games, initiative problems, trust activities and a guide to effective leadership*. Iowa: Kendall/Hunt Publishing Company.

### PASS THE HIGH 5:

**Purpose:** icebreaker, name game, fun mixer, energizer

**Gear:** none

**Group Size:** minimum 8, maximum 200

**Procedure:**

1. Ask your group to stand in a circle. Make sure you have plenty of open space, no obstacles.
2. Make sure they know what a **'High 5'** is; if necessary, do a demo and have them practice with their left and right neighbors. The activity does involve minimal physical contact, but some groups may not be ok with this. If need be, you can do a *virtual High 5*, and the 2 hands stop about 6 inches apart, as if held apart by a mysterious force field, or as if they are two magnets of the same polarization.
3. Explain and demo: as facilitator, you are part of the circle. You step out into the middle of the circle, walking towards someone across from you – doesn't matter who it is. When you are halfway across the circle, you call out their name, and then they should step out towards you and the two of you do a High 5. You then take their place in the circle, and immediately, having walked past you, they call someone else's name and High 5 them. It flows with the person calling the name taking the place of the person called, and continues as such. There should not be a gap or pause between the High 5 and the calling of the next name. As it is also a name game, you can tell the group that it's ok if they don't know everyone's names....they can ask someone right before they High 5 them!
4. Having completed the brief demo and checked for understanding and questions, it is time to run the activity. You start the process, and it flows with people doing High 5's, and moving in and out of the circle.
5. With a small group, one person in the middle is often enough, but with a bigger group – anything over 12, it is fun to add more people. Once the process is underway, and you, the facilitator, are standing in the circle, you can step out and call someone's name without having been called – i.e. – you're adding a second person to the middle so 2 people are calling the High 5's and things are moving faster. You can then add a 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup> person as necessary. Things get a little chaotic, and everyone is moving in and out of the circle fairly rapidly. The activity runs quickly, and you can end it whenever you want. Don't let it run more than a few minutes.
6. Once everyone has stopped moving, you can ask if someone is able to name everyone in the circle – i.e., if they've now learned everyone's names.

**Processing/Debriefing:** none needed

## WHAT ARE YOU DOING?

**Purpose:** game, icebreaker, creative mixer, having fun together

**Gear:** none

**Group Size:** minimum 8, maximum 40

**Procedure:**

1. Ask the group to stand in a circle, and put their 'creative hats' on.
2. As facilitator, you are part of the circle, and you step into the middle. You start miming an obvious action...let's say, climbing a ladder.
3. Any other member of the group, Ivan for example, can then step into the circle and ask you, with emphasis, 'Hey, Anna, *what* are you doing?' At this point, you say any other activity other than what you're actually doing. So, Anna wouldn't say, 'I'm climbing a ladder'. She'd say 'I'm snorkeling and just saw a shark'.
4. Ivan would then have to instantly start miming snorkeling and having just seen a shark, and Anna would stop her mime and rejoin the group circle. Quickly, someone else from the group steps up and says, 'hey, Ivan, *what* are you doing?', at which point Ivan says anything other than what he's actually doing, and the person who asked him would then have to start miming that.
5. The key here is that while you're miming something, someone asks you what you're doing and you have to come up with something to say quickly. It can be hard to think of something clever with all eyes on you. Once the group has got the gist of the activity, you can pause for 30-60 seconds of creative thinking. You want everyone to come up with a couple of creative, zany, wacky, interesting actions/situations (appropriate, family friendly stuff, no sex, drugs or violent actions!) that they can have ready to say when asked, 'hey, what are you doing?'.
6. The circle shouldn't let the person miming in the middle go on for more than a few seconds, before the next person jumps in and asks the question: the activity should run quickly, jumping rapidly from one person to the next and keeping a good momentum. It is light, fun, and creative, and gets people doing silly things in front of each other to break the ice.

**Processing/Debriefing:** none required

## WALK AND TALK:

**Purpose:** icebreaker, get to know you activity, gentle physical activity, making new friends

**Gear:** none

**Group Size:** minimum 8, maximum 200

**Procedure:**

1. Ask the group to get into pairs. If you have an odd number, you'll need to add a staff member into the mix to make your total an even number.
2. Give them a question to discuss in pairs. Tell them to pretend there are taking a stroll along a quiet street or riverbank with a good friend. If the group is comfortable with physical contact, they can hold hands, walk arm in arm, or with an arm around shoulder or waist, or with no contact. They should walk around the activity space or room with their partner, chatting about the question for a few minutes. There

is something welcoming, safe and familiar about ‘walking and talking’, as opposed to sitting or standing and chatting. The pairs also have to be peripherally aware of other pairs so they don’t walk into them.

3. After a set period of time....at least a minute, you can ask them to thank their present partner, find a new partner, present a new question or topic to the group, and the walking and talking continues. Do this as long as you need.

## NAME GAME WITH GESTURES:

**Purpose:** icebreaker, name game, energizer

**Gear:** none

**Group Size:** minimum 8, maximum 100

**Procedure:**

1. Ask your group to stand in a circle, and make sure everyone can see everyone else.
2. As facilitator, give a demo of the activity. You say your name (or nickname, or whatever you want to be called) aloud, and do a physical gesture or mime of a hobby or activity you like to do in your free time. For example, John would say ‘John’, and then serve an imaginary tennis ball – but would not say “I’m serving a tennis ball”....it should be fairly obvious what the activity is.
3. The whole group watches this, and then repeats: they all say ‘John’ aloud, and copy the tennis serve mime. Then the next person in the circle goes, and everyone repeats their name and activity mime. Go around the whole circle until everyone has gone.

*It is likely that many or at least some of the arts, music, hobby and sports interests that the group mimed will feature in the program design, so you could say that we’ll be doing a lot of those activities in the next week or month....volleyball, guitar, writing, painting, swimming, soccer....etc etc.*

4. **Variation:** as each person goes, you could do a cumulative response, where the rest of the group goes back to person 1 and says their name and gesture, then person 2, then 3, 4, 5 etc, until they get to the person who just went. This takes much longer. (It’s like that game: “I’m going on vacation and taking an apple, banana, car, dog, elephant, frog, game and helicopter.....i.e., saying and doing all the responses that have already gone..”

**Processing/Debriefing:** none needed....you could challenge someone to say the names of everyone in the circle if they’ve learned all the names

## GROUP OBSERVATION

**Purpose:** group challenge & problem solving, recognizing and observing each other, mild group competition

**Gear:** none

**Group Size:** minimum 8, maximum 60 (in groups of 10-20)

**Procedure:**

1. Divide your group evenly in 2, and ask them to line up, facing each other, about 4/5 meters (12-15 feet) apart. (as if they were about to play a game of dodgeball, but closer than that). Explain the activity, per the steps below.

2. Pick one group to be the observers and the other the observed.
3. The observed group stands still in a line for 60 seconds, while the observers, staying in their position 12-15 feet away, observe them closely, trying to memorize their physical appearance...what they are wearing, jewelry, shoes, glasses, hair, etc.
4. After 60 seconds, ask the observers to turn around and close their eyes. The observed group now has 2 minutes to collectively decide on 10 small and subtle changes to make to their collective group appearance....it could be a watch missing, a ring switched finger, left and right shoes reversed, a sleeve rolled up or down etc etc. Nothing too small like a piece of lint on clothing missing, or one hair moved a fraction, but also shouldn't be too obvious.
5. After 2 minutes, ask the observed group to resume their positions in line, and then ask the observers to open their eyes and turn around. The observers now have 1 minute to collectively try and figure out the 10 changes in their opposite group. As they figure them out, count them to keep track.
6. Repeat the activity, but reverse the roles: the observers are now the observed and vice versa.

**Processing/debriefing:** none needed, *but* you could ask them what it felt like to be scrutinized and observed, or what metaphors they can draw or connect between the activity and the program. You could make some comment about what we assume from surface appearances & first impressions, and how we're here to get way beyond that, but we all come with bias, assumptions, judgments etc, and it is very important to have an open mind, and take time to really get to know people, even if on appearance alone, you might not initially think someone could be your friend or someone you'd have a lot in common with.

## HUMAN KNOTS:

**Purpose:** teambuilding activity, problem solver, group bonding

**Gear:** none

**Group Size:** minimum 6, maximum 14: 8, 10 or 12 are ideal: more people= longer activity

**Procedure:**

**High Physical Contact:** only do this activity with groups who are VERY comfortable with a high degree of physical contact.

1. This activity works best with an even size group, but can be done with an odd number, 7, 9, 11, or 13 max
2. Ask the group to stand in a tight circle, shoulder to shoulder. As facilitator, you are outside the circle.
3. Ask the group to put their right hands into the air above the circle, then bring them down and take hold of someone's hand across the circle from them. They cannot take hold of the hand of their left or right neighbor. Then repeat the process with the left hands, but being sure to grasp someone else's hand, and again not their left or right neighbor. They will now be tied in a big knot. Check that the knot is sound: ask them to verify that they are holding two different people's hands, neither of whom is their immediate left or right neighbor. If two people are both holding each other's left and right hands, they'll need to drop hands and the group will need to shuffle hands to be holding 2 different people's hands. Or just reload, and start the hand grasping over.



**IF YOU HAVE AN ODD NUMBER:** When you ask them to grasp right hands, there will be a right hand left over, because you started with 7 right hands. That's fine. When you have them grasp left hands, you'll again have a extra left hand, and those two extras form a pair, so you'll end up with all hands taken. ( $7+7=14$ ;  $9+9=18$  etc). The same rules apply: everyone must be holding two different people's hands, and neither hands can belong to their immediate left or right neighbor where they stand in the circle.

4. Before the group starts moving and trying to untie themselves, give an important **safety note** about taking care of each other's hands, wrist, elbows and shoulders, which can get very twisted and contorted as the group tries to solve the puzzle. No sudden movements are allowed. If people are going to step over arms, or duck under arms, they must let everyone know, and not move until the group is informed and ready.

5. The group's task is to untie the knot without breaking hold of the hands they are currently holding onto. There are 4 possible outcomes:

- A: the group will untie the knot to form one circle
- B: the group will untie the knot to form two totally separate circles
- C: the group will untie the knot to form two interlocking circles, like the infinity sign: (this result is more likely if you have an odd number group.)
- D: the group will tie themselves into a Gordian knot that they cannot solve, and may become very frustrated in the process.

This is an activity in which finding a solution or achieving success is not guaranteed. Some groups will not solve their knot in the time allotted. You could call a timeout, and give them a couple of hands that they can change around.

**Debriefing/Processing:** essential for this activity: budget at least 5-10 mins after the activity to debrief it.

## Appendix F: Dialogue Description

Freedom in Creation: Global Village Education

Adapted from World Learning Summer Youth Peacebuilding and Leadership Programs (2011)

**CONTEXT FOR FACILITATORS:** *Why do we do Dialogue groups with this program? How does it fit into the rest of the program?*

☐ **Dialogue is a central feature of the GVE curriculum. It provides a solid foundation in five key learning areas:**

1. Leadership & Personal Confidence/Empathy/Self-Esteem
2. Communication Skills
3. Cross-cultural Understanding
4. Understanding and Discussion of Current Issues
5. Building Community, Appreciation & Friendships among young leaders

**We do Dialogue groups because:**

- ☐ Smaller groups = more participation, + substantive face time w/ staff
- ☐ It gives everyone multiple chances to speak and be heard, building confidence and rapport
- ☐ It provides an important feedback mechanism for staff on student well-being, health, emotions, and how the program pace, components and content is being received and processed.
- ☐ It provides a safe, focused space to reflect on and process other program components
- ☐ It provides an opportunity to practice important communication skills: active listening (i.e. attentive, respectful, focused), speaking authentically (i.e. formulating and expressing your own opinion + speaking from the heart), conversation skills, and dialogue skills (with clear distinction given between dialogue and debate)
- ☐ It provides a safe space to explore discuss sensitive topics and build cross-cultural/cross-regional understanding and compassion among geographically diverse participants.
- ☐ It empowers participants to select issues/topics for discussion and allows time and space to explore the issues through facilitator-lead dialogue, and questions-posed by students lead dialogue.

## DIALOGUE FACILITATION TIPS:

- ☐ **IMPORTANT:** DIALOGUE IS A Participant CENTERED PROCESS!! Our goal as facilitators is to talk as little as possible, and have the majority of the sessions be comprised of the participants talking to each other and sharing, and listening closely to everyone.
- ☐ Facilitation takes tremendous concentration: you should be listening carefully to everything, and making sure that nothing is “missed”....meaning someone says something that needs to be addressed, or requires clarification, or is offensive to someone, or is a “we” statement, or generalization etc. You’re also closely watching body language and the non-verbal group dynamics.

- ☐ Make sure the participants do not address you directly, but speak to the whole group.
- ☐ Don't be afraid of silence....pauses are fine....and it may take them time to open up, feel safe, and understand the question/formulate an answer.
- ☐ Always arrange your chairs in a tight and comfortable circle, and change where you sit each session.
- ☐ Always strive to have more or less equal participation from everyone in your group: you will have some stronger talkers, and encouraging them to see part of their role as helping create a space for everyone to participate is important.
- ☐ Ask clear questions and paraphrase if need be, using synonyms; try to keep your questions short and concise....if need be, ask students to paraphrase what they think you're asking them, to check for understanding.

Sample Dialogue Sessions

### **SESSION 1: – LISTENING AND DIALOGUE SKILLS/GROUP NORMS/TOPIC BRAINSTORM**

#### **GOALS FOR SESSION ONE:**

- To get a feel for where the students are at, their expectations
- To lay the ground work for the dialogue process
- To introduce and practice communication skills (listening, sharing, dialogue)
- To create a community among participants in the dialogue group
- To brainstorm topics/issues for future dialogue sessions

### **SESSION 2: STEREOTYPES OF AFRICA & CRITICAL ISSUES FACING COMMUNITIES IN UGANDA**

#### **GOALS FOR SESSION TWO:**

- To check in and see how the students are doing in the program
- To engage them in substantive group dialogue on interesting subjects
- To review the concept of stereotypes and discuss how they play out in Uganda
- To discuss key issues facing communities in Uganda, and the student's opinions about those issues
- To share personal stories with each other as they relate to the topics of the day
- To encourage learning about Uganda by sharing perspectives from different parts of the country

### **SESSION 3:- GENDER ROLES, STEREOTYPES, ISSUES, DYNAMICS:**

#### **GOALS FOR SESSION THREE:**

- To demonstrate how powerful dialogue can be in discussing sensitive topics
- To utilize both facilitator-lead discussion, and student-question-lead discussion
- To have a great conversation on a subject that everyone lives each and every day
- To encourage students to be asking each other questions and generating their own dialogue momentum
- To explore how an important issue plays out in different regions of the US and Uganda

#### **SESSION 4: SERVICE LEARNING: FOR WHAT? BY WHO? FOR WHO?**

##### **GOALS FOR SESSION FOUR:**

- To check in and see how the students are doing in the program
- To engage them in substantive group dialogue on interesting subjects
- To review the concept of service learning and volunteerism and discuss how they play out in communities in Uganda
- To discuss key issues regarding reciprocity and community interest, and the student's opinions about those issues
- To share personal stories with each other on community service projects that they have experienced and how they relate to the projects of the program
- To encourage learning about service learning by sharing perspectives and critically thinking about the impact of such projects/programs

#### **SESSION 5: REFLECTING ON THEIR PERSONAL GROWTH + CULTURE SHOCK & RE-ENTRY**

##### **GOALS FOR SESSION FIVE:**

- To close the dialogue experience, and synthesize the dialogue tools they've developed
- To reflect deeply upon and share their personal journey and growth over the last 5 weeks
- To review and discuss the idea of culture shock & reverse culture shock
- To identify and discuss some of the typical re-entry feelings and situations the students might experience when they go home, and how they can be a support to each other
- To appreciate each other and the dialogue group process

## Appendix G: Reentry Workshop

Adapted from SIT Study Abroad (2010)  
Freedom in Creation: Global Village Education

### GVE Re-Entry Workshop

**Purpose** of the training is to expose students to reflection on their GVE experience, prepare for re-entry and reverse culture shock; stay connected with important global issues, and continue to shape the future of each participant.

**Goals** are to educate students about experiential learning and reverse culture shock. To provide interactive and creative sessions geared towards young learners. To encourage and establish long term relationships whereby the participants will want to stay connected to one another and FIC.

**Objectives** are to prepare students for their return home using reflection, and educating students about theoretical frameworks that will aid in understanding the impact of their time abroad. Promote a sense of ownership in students by providing sessions that are engaging and relevant to real life situations.

#### Common issues for re-entry

- Personal Growth and Change
- New Knowledge and Skills
- Changed Relationships with Family and Friends
- Lifestyle Adjustments
- Feeling Critical of Home Society
- Facing Career and Post-Graduation Decisions
- Fear of Losing the International Experience
- Other Emotional Issues

One theory proposed by Nan S. Sussman (1986) suggests that re-entry shock is more severe than the initial adjustment to the host culture. Sussman's research shows that reverse culture shock can be minimized by following five steps:

- Preparing for the return home by using introspection
- Remove any elements of surprise. Have an understanding that the first few months back at home will be difficult and one should not place negative feelings on others.
- Accept that not all family and friends will understand or be interested in the sojourn experience.
- Find a support network with individuals who want to hear about time spent abroad and maintain a connection with host country.

- Understand that the distress will eventually go away within 12-15 months after re-entry

**Re-entry problems occur for a number of reasons, including some or all of the following:**

- The home country was glorified by the student living abroad; the realities of home don't match the expectations.
- The student living in another culture has many experiences that lead to a change in the student. Some changes include more interest in the world as a whole, other cultures, globalization, maturation and becoming independent. The students return home as a changed person.
- There is a change of support systems when the student returns home. Struggles include fitting back in to their family with different rules than what they have lived with for the past year, and re-learning transportation and school systems. It takes time to learn and relearn how to get along.
- The student's standard of living could change, having more or less luxuries, money to spend and household tasks.
- There may be a change in the student's role, including where he/she fits within the family, from being someone unique while abroad to being one of the crowd back at home.
- The student may have missed out on current news and trends in the home country that are referenced in conversations.
- The time abroad may set the student apart from peers because of their absence in the classroom or sports team (The Re-entry Issue, 2010).

### **Tentative Re-entry Schedule**

**Welcome** (speak about the importance experiential education, spending time abroad and the impact it may have on the student's futures)

*Possible activities include:* 1 fear & 1 expectation exercise, Silent guided thing...

**Personal Growth and Change** (introduce students to the reverse culture shock curve and get them thinking about how they have changed in the past year)

*Possible activities include:* intro to reverse culture shock, list of changes in students over the past 3 months, small groups to discuss "before and after" about things that have changed

**New Knowledge and Skills** (highlight new knowledge and skills that were gained during their time on the voyage)

*Possible activities include:* large group, students will take turns sharing new skills that they have gained and reflect on what they have learned. Connect these new learned skills to home culture. Group discussion will take place on how to use and retain these new skills back home

**Changed Relationships with Family and Friends** (discuss the possibility of changed relationships)

*Possible activities include:* Role Play Skit (LLC's) followed by small group discussions to identify how they think their relationships will change and why. Come up with ways to maintain former relationships, how to explain their time abroad, and what to do when they feel like there is no one to talk to about the experience.

**Lifestyle Adjustments** (think about what to expect when they return to their home school, reflect on how they adjusted their first few weeks abroad, and take that knowledge back home with them to help readjust to their home culture)

*Possible activities include:* Individually free write about their expectations when they get home and how they plan to adjust.

**Feeling Critical of Home Society**

*Possible activities include:* explanation of the reverse culture shock curve, participants draw their own curves of what they think their feeling will be at each phase of the curve. Opportunities will be given to discuss ways to engage others in meaningful conversations on important issues such as race, social inequalities etc

**Facing Career Decisions** (discussion of future education and careers)

Discuss how to highlight this experience in grad school and career, based on what you have experienced or would like to continue to explore

**Fear of Losing the International Experience** (reflect on what they want to keep with them from their GVE experience and how they can stay connected to their time spent abroad)

Possible activities include: FIC staff will talk about how to stay engaged in their own communities, continue to stay informed on important global issues.

### **Other Emotions and Goodbyes**

Coping strategies such as acknowledging the adjustment, sharing experiences, talking to others who have had similar situations and keeping in touch with the GVE participants will be discussed. Stress the importance of closure with current shipboard community (unsettled arguments w/friends, proper goodbyes etc)

*Possible activities include:* writing letter to self, letters, notes or thank you cards to friends and colleagues on the ship

**Wrap up** (Closing by connecting everyone together through this experience, remind community to use each other for support and to maintain contact)

Possible activities include: Yarn web (with multiple smaller groups), one thing that I am feeling right now or am taking away from this workshop. Hug your neighbor and tell them you appreciate them game.

### **Sample questions...**

#### **To ask yourself just before returning home:**

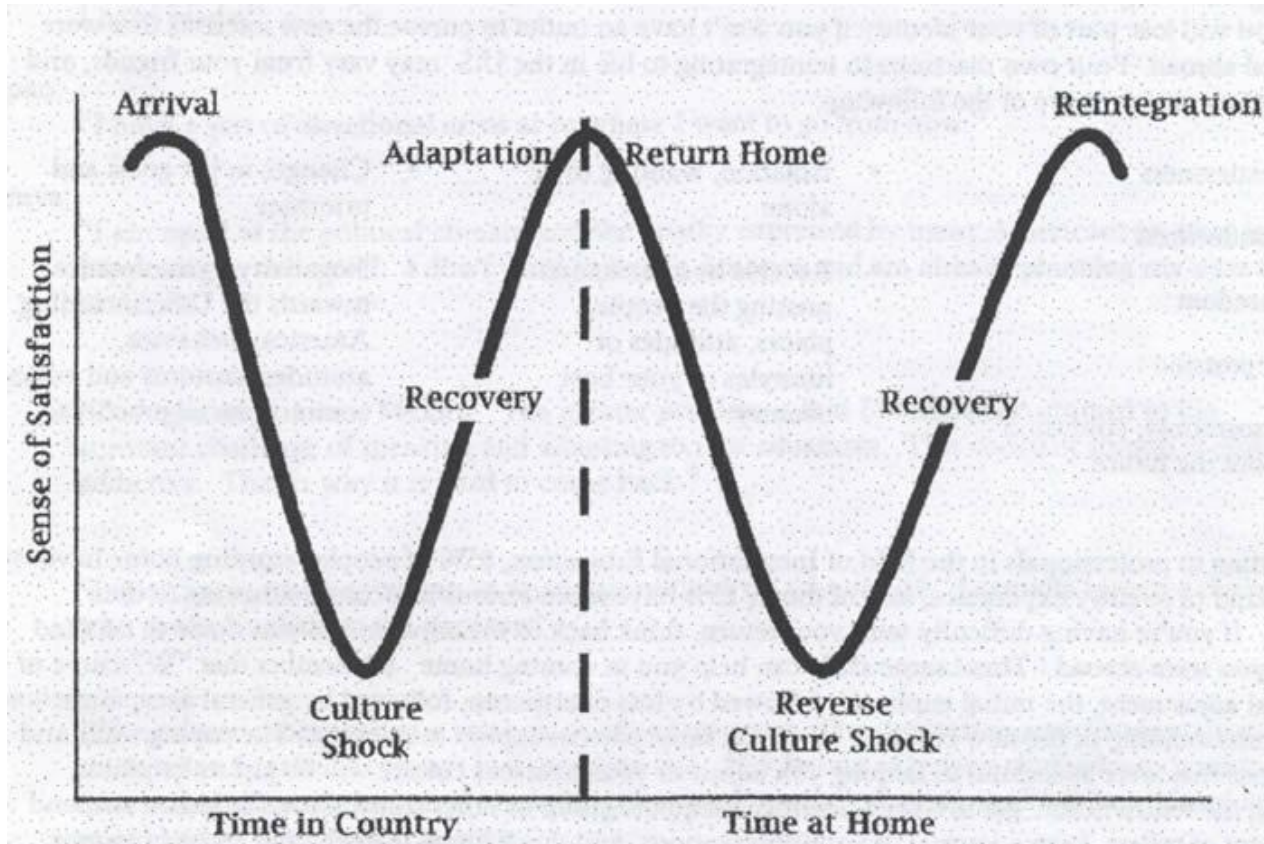
- In what ways have I changed? Other returnees have noticed these changes, among others:
- In what ways might my friends and family have changed?
- How would I like my family and friends to treat me when I return home?
- What am I looking forward to the most? The least?
- What are the lessons I have learned that I never want to forget?
- What are some skills I have learned?
- What are some things I might do to make the transition easier?
- What have been the important things about this exchange experience that I want to share with family and friends?
- What do I want to do with the experiences I've had?

#### **To think about after you've been home a few weeks:**

- I know that I have changed as a result of my experience because...
- My friends seem to understand me, but they don't understand...



- My re-entry experience would be better if...
- Now that I am home, I worry most about...
- The one thing I know I have learned about myself is...
- I wish I could explain to my family and friends that...



## **Appendix H: GVE Program Facilitator Job Description**

Field Director Job Description

Job Description: Program Facilitator

Region: Various Locations, Uganda

### **Program Overview**

Global Village Education is a new international education program affiliated with Freedom in Creation that focuses on service-learning projects, critical thinking and reciprocity. FIC hopes to motivate participants towards civic engagement and provoke discussion, collaboration, and action among participants. Through experiential education, the program seeks to facilitate partnerships between Ugandans and US Americans through collaborative community based projects. The GVE program is seeks bright and mature students to participate in relevant and practical learning opportunities with the potential to enhance personal and professional developments.

### **General Job Description**

Currently, we are seeking two program facilitators to work with Freedom in Creation: Global Village Education Program in Uganda. GVE program facilitators are well-organized, flexible, and friendly with a good sense of humor. Program facilitators have excellent people skills as they assist undergraduate participants of diverse backgrounds, interests and motivations for embarking on a study travel program. Program facilitators are committed to social justice with a substantial background in service learning. Program facilitators are well balanced, resourceful, and able to take action to resolve problems as they often arise in times of stress. Program facilitators must be able to handle daily stresses of both mentally and at times, physically long days. Program facilitators act as a mentor, support system, and role model when interacting with our participants, helping them to explore particular areas of interest and to make sure participants all have an educational, rewarding, and safe time. The level of success of the GVE program is largely determined by the traveling program facilitators.

### **Specific Responsibilities**

- Work closely with FIC in-country director and staff to ensure program operates smoothly
- Brief group on safety tips around city during orientation
- Aid in group navigation and transportation of local geography
- Facilitating communication between local partners and participants during service projects
- Communicate/Collaborate with Host Families
- Serve as dialogue facilitator and keep close contact with participants while with host families
- Ensure safety, and security throughout the duration of the program.

### **Required Qualifications**

- Experience working with service-learning/international volunteer projects
- Cross-cultural / international education experience
- Excellent written and oral communication skills· Ability to work creatively and collaboratively
- Experience working with budgets and basic accounting
- Certification in CPR and Standard First Aid Emergency Care

## Appendix I: Application Materials

Freedom in Creation: Global Village Education

# Global Village Education Application

A Program of Freedom in Creation

1903 Aubrey Place Court, Vienna, VA 22182

(703) 789-3795

Or email to: [info@freedomincreation.org](mailto:info@freedomincreation.org)

Instructions: Please complete this application in full and email it or return it to the above address. Freedom in Creation requires all applicants to submit a completed application with a \$25 non-refundable processing fee as well as four 2 X 2 inch passport-sized photos. Please print legibly, Thank You!

## Personal Information

Full Name: \_\_\_\_\_ (Circle one) Sex: Male Female

Date of Birth (mm/dd/yyyy): \_\_\_\_\_ Place of Birth: \_\_\_\_\_

Citizenship: \_\_\_\_\_ Social Security Number: \_\_\_\_\_

Passport Number: \_\_\_\_\_ Passport Expiration Date: \_\_\_\_\_

Primary Email: \_\_\_\_\_ Secondary Email: \_\_\_\_\_

Cell Phone: \_\_ (\_\_\_\_) \_\_\_\_\_ - \_\_\_\_\_

Home Telephone: \_\_ (\_\_\_\_) \_\_\_\_\_ - \_\_\_\_\_

Permanent Address:

\_\_\_\_\_  
Street Apt. #\_\_\_\_\_  
City State Zip Code

Temporary Address:

\_\_\_\_\_  
Street Apt. #\_\_\_\_\_  
City State Zip Code

**Academic Information**

Please place a check mark next to the highest education level obtained:

☐ Elementary School Level  
☐ High School Level  
☐ College/Undergraduate Level  
☐ Higher Education/Master's Level  
☐ Other: \_\_\_\_\_

**General Information**

How did you find out about this program?

☐ Word of Mouth/Referral  
☐ Website/Internet  
☐ Brochure/Catalogue  
☐ International Travel Fair  
☐ Other: \_\_\_\_\_

**Health and Safety**

Emergency Contact: \_\_\_\_\_

Relationship to you: \_\_\_\_\_

Phone: \_\_ (\_\_\_\_) \_\_\_\_\_ - \_\_\_\_\_ E-mail: \_\_\_\_\_

Address: \_\_\_\_\_

Street	Suite #	
City	State	Zip Code

**Medical History**

1) How would describe your overall health? (circle one)    Good    Fair    Poor

2) Date of your most recent visit to the doctor: \_\_\_\_\_

3) Current Medications/Prescriptions: \_\_\_\_\_

Please check any conditions that you or a family member have experienced:

<input type="checkbox"/> Heart Disease	<input type="checkbox"/> Kidney Disease
<input type="checkbox"/> High Blood Pressure	<input type="checkbox"/> Asthma
<input type="checkbox"/> Diabetes	<input type="checkbox"/> Cancer
<input type="checkbox"/> High cholesterol	<input type="checkbox"/> Depression/Mental Illness
<input type="checkbox"/> Respiratory illness	<input type="checkbox"/> Alcoholism
<input type="checkbox"/> Thyroid Problem	

Please list any allergies: \_\_\_\_\_

Please list any Learning Disabilities: \_\_\_\_\_

Other. Please explain: \_\_\_\_\_

Current Immunizations \_\_\_\_\_

### Accommodations

Participants will be staying with host families in a homestay experience. Please list any food restrictions

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### Academic Information

Please place a check mark next to the highest education level obtained:      How did you find out about this program?

<input type="checkbox"/> Elementary School Level	<input type="checkbox"/> Word of Mouth/Referral
<input type="checkbox"/> High School Level	<input type="checkbox"/> Website/Internet
<input type="checkbox"/> College/Undergraduate Level	<input type="checkbox"/> Brochure/Catalogue
<input type="checkbox"/> Higher Education/Master's Level	<input type="checkbox"/> International Travel Fair
<input type="checkbox"/> Other: _____	<input type="checkbox"/> Other: _____

### Language Information

1. Do you speak a language other than English?

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2. What is your level of proficiency in that/those foreign language(s)? (excellent, good, fair, or none)?

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3. How did you acquire knowledge in this/these foreign language(s)?

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### Personal Statement and Short Essay Questions

Please compose responses to the following questions on a separate document, and submit with completed application materials.

1. Please compose a brief personal statement including anything about yourself that you think or feel would be of interest for us to consider when evaluating your application. (i.e. Have you ever lived/worked/traveled in another foreign country? etc.)
2. Why do you want to participate on in the Global Village Education program?
3. What are your personal or professional expectations for growth and change for this particular program?
4. How will this experience contribute to your educational, career and personal development?
5. Please describe your ideas and thoughts on social justice. What is it? Why is it important?

6. What experience do you have with service-learning and/or active civic engagement? (i.e. community organizing, volunteerism, working with local organizations, etc.)

### Authorization Form

I certify that the information on this application is correct, and I understand that on becoming a participant in this program, I shall be subject to all rules, regulations, and requirements as to conduct, expectations, and continuance in the Global Village Education program. I understand that Freedom in Creation reserves the right to require the withdrawal of any participant on account of unsatisfactory attitude or behavior.

Signature of Applicant: \_\_\_\_\_ Date: \_\_\_\_\_

For Office Use Only

Applicant ID #: \_\_\_\_\_

Rec'd By: \_\_\_\_\_

Date App Rec'd: \_\_\_\_\_

Materials Rec'd: \_\_\_\_\_

## **Appendix J: Health & Safety**

Freedom in Creation: Global Village Education

(Adapted from Global Generations Health & Safety, 2010)

Participants will be provided with the following health/safety information included in a packet that is distributed to GVE program participants and gone over thoroughly in staff training and in participant orientation:

- General nutritional advice (get enough sleep, take dietary supplements if necessary)
- Warnings/Consequences about alcohol/drug abuse
- Descriptions of health issues related to study/travel abroad (jet lag, culture shock, etc.)
- Health information that is specific to region (flora/fauna, water, sanitation, etc.)
- Information regarding emergency medical situations (the equivalent of 911, how to call an ambulance, police and the location/contact information of the nearest consulate/embassy)
- Advice for students with disabilities or limited mobility
- FIC & GVE health and emergency contact list (field directors, homestay families, in-country staff, home office staff, taxi company, hospitals)

### **Policies**

- Participants are encouraged to take responsibility for their own health but to communicate effectively any health problems and/or concerns.
- Participants must have undergone a general health checkup within the last year before traveling abroad with the GVE program and must provide records of his/her most recent checkup to FIC.
- Participants hold responsibility to fill and bring any necessary prescriptions/medications on the program as well as any preexisting conditions.
- FIC is NOT legally liable for any injury or accident that occurs outside of scheduled program activities or home stay time.
- FIC will provide accommodation for any physically impaired participants to the best of their ability as determined by the traveling GVE and FIC in-country Staff.
- FIC retains the right to terminate participation on the GVE program if participant directly endangers his/her or other participants' safety.
- If a participant is asked to leave the GVE program, he/she will also be asked to leave his/her homestay accommodations as well, and leave the program city immediately.
- GVE Health and Safety and Crisis Management Plans will be evaluated on an annual basis by participants, staff, community partners, and administration.
- Participants are not allowed to operate motor vehicles during the course of the GVE program.

**Appendix K: Crisis Management Chart**

**Level One** Description: Breaking program policies and other behavioral infractions. Incidents are of a temporary nature. Participants are under no serious threat of extended mental or physical damage.

Examples: Common non-life threatening illnesses, broken bones that do not impair mobility, power outages, etc.

Who to contact:

Field Staff will talk to the participants involved to give them necessary information, warnings, or inform them of the consequences of breaking program policies.

Action taken:

For minor accidents, field directors are responsible for contacting and escorting participants to local health services.

Follow up:

Document the incident in writing

Field director will decide if it is appropriate to brief the group on what happened

**Level Two** Description: Any incident that could incite trauma and mental health counseling of any participant, staff, or community member in the GVE Program. Field staff need to request additional services or assistance to mitigate the crisis.

Examples: Earthquakes, mugging, etc.

Who to contact:

Program Facilitators share the responsibility to contact the Freedom in Creation in-country and home offices both over the phone and by email within five hours of the crisis.

Action taken:

The program facilitators and in-country staff will evaluate the situation and remain calm and in control. They will account for the safety of each participant by calling or face to face communication with the participant. Once the crisis has stabilized and participants are accounted for, program facilitators and in-country director will write up a brief statement of the event and send it to the US home offices. Normal programmed activities may be put on hold to address this traumatic incident and a mental health professional will be brought in to talk with program participants.

Follow up:

Field directors will follow up individually with each participant to ensure their safety. Global Generations does not hold responsibility to pay for emergency flights to exit the country, but will assist in scheduling flights and taking participants to the airport if they decide it is in their best interest to do so.



**Level Three** Description: Any crisis that will result in the termination of the program after the in country component has already started and long-term trauma of participants.

Examples: Death, political unrest, riots, epidemics, etc.

**Who to contact:**

Program Facilitators will contact the In-country Director who will advise the US embassy as well as the FIC US home office.

**Action taken:**

Participants will be scheduled on the most immediate flight out of the country with the assistance of the FIC in-country staff and traveling facilitators.

**Follow up:**

A formal press release will be made on behalf of the program staff and extenuating circumstances in country.

Reports will be written up by both field directors and participants of the incident.

Participants will have an exit interview assessing their well being.

**Appendix L: Program Evaluations: Knowledge, Skills, Attitudes Likert Scale**

Please rate how strongly you agree or disagree with each of the following statements by placing a check mark in the appropriate box.	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Neither</b>	<b>Agree</b>	<b>Strongly Agree</b>
<b>Section 1</b>	1	2	3	4	5
I understand various concepts of globalization as well as some impacts, causes and effects					
I understand the global economic crisis as well as some of the causes and impacts					
I have knowledge of “Africa’s longest war” in Uganda and can articulate what occurred during the war and the impact it has had on people.					
I have at least a basic understanding of the Ugandan culture including some region specific differences.					
I can compare and contrast the cultural differences between the US and Uganda					
I am familiar with at least 3 major social and/or environmental issues affecting the citizens of Uganda and can briefly describe them.					
I am familiar with at least 3 social movements started to address socioeconomic issues in Uganda and can briefly describe them.					
<b>Section 2</b>					
I have worked to address an issue in my home community in the past through service-learning programs/volunteerism/community service.					
I have strong community organizing skills.					
I can identify various nonprofit organizations and leaders working for change in my community.					

I can effectively communicate with people from different cultures and background than my own.					
I am very active in my community and am always looking for new opportunities for involvement.					
I can identify at least 3 methods of social change and know how to use them.					
<b>Section 3</b>					
I clearly see how social issues affect my country parallel those in other countries.					
I see how individual and collective action can affect positive social change in different ways.					
I understand the role of developed countries in the socioeconomics and politics of less developed countries and can state my opinion on this issue.					
I am aware of the different ways that social issues affect people living in rural and urban areas.					
I feel that I can learn important lessons in social action from people of various backgrounds, cultures and nationalities.					
I feel that I can be a role model for others wanting to become involved in community service or social change and can help them become involved.					

**Service Learning Project/Workshop/Site Visit Evaluation Forms**

Project/Workshop Title: \_\_\_\_\_ Today's Date: \_\_\_\_\_

For each of the following areas, please indicate your reaction:

<b>Content</b>	<b>Excellent</b>	<b>Good</b>	<b>Needs Improvement</b>	<b>Not Applicable</b>
Covered Useful Material	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Practical to My Needs and Interests	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Well Organized	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Presented at the Right Level	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Effective Activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Useful Visual Aids and Handouts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Presentation</b>	<b>Excellent</b>	<b>Good</b>	<b>Needs Improvement</b>	<b>Not Applicable</b>
Facilitator's Knowledge	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Facilitator's Presentation Style	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Material Covered Clearly	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Facilitator Responded Well to Questions [ ]		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

How could this workshop be improved?

Any other comments or suggestions? (Please write on back!)

Overall, how would you evaluate this workshop training session?

## Program Facilitator Evaluation of GVE Participants

To be completed by the group leader FOR EACH PARTICIPANT

We appreciate all the hard work you put into your leadership responsibilities this summer. Please use this evaluation form to comment on the GVE program participants. We use this valuable feedback to gain a deeper insight into each participant, their experience, and any growth or learning that took place. Thank you for taking the time to complete these evaluations.

**Name of Participant:**

*Please use the back of this evaluation form or an additional sheet to expand upon your answers*

Please describe your perception of the participant's experience during the program; and comment specifically on their adjustment to the host family, the culture, and their involvement in the service projects.

What change or growth occurred for the participant during the GVE program? In your estimation, what skills, knowledge, or attitudes will this participant bring home with them that were not evident at the beginning of the program?

## GVE Participant Evaluation

To be completed by EACH PARTICIPANT

We appreciate all the hard work you put into your leadership responsibilities this summer. Please use this evaluation form to comment on your experience with the GVE program. We use this valuable feedback to gain a deeper insight into each participant, their experience, and any growth or learning that took place. Thank you for taking the time to complete these evaluations.

**Name of Participant:**

*Please use the back of this evaluation form or an additional sheet to expand upon your answers*

Please describe your perception of the your experience during the program; and comment specifically on your adjustment to the host family, the culture, and involvement in the service projects.

What change or growth occurred for you during the GVE program? In your estimation, what skills, knowledge, or attitudes will you bring home with you that were not evident at the beginning of the program?

Please comment on the overall organization of the service-projects. What ways were they the most effective? In what ways could the project and facilitation be strengthened?

How would you describe your interaction with fellow group members, faculty and traveling program facilitators? Was there enough emphasis on group dynamics and team building? Please provide your thoughts and input on what worked and what could be improved.